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UNITED MISSION STUDY

Subject--"An African Trail"

CHAPTER FIVE.

THE NEW TRIBE.

BY MRS. J. P. WHITE, ALBIA, IOWA.

THE PEOPLE of Africa conceive of the church of God as a new tribe. They say there are two tribes, the "tribe of God" and "the tribe of the world," and that it is evident that these two tribes are going towards different destinations. "The tribes are two and the towns are two."

THE ENTRANCE INTO THE NEW TRIBE.

These people understand that the tribe is open to all who wish to enter. Any one even a dwarf—"that thing to laugh at may be a Christian." None are compelled to enter. When a headman is buying a wife he does not ask if her heart agrees. But God does indeed ask, "He draws you and you turn your heart." How they are drawn, these simple folk of Africa. By one means and another they are led into the tribe. One says: "The wife of my husband is a person of the tribe of God and the words of God in her mouth very much drew me to be a Christian."

Another says: "The things of women are very hard to bear therefore I turned my heart to the things of God."

"I fear the things beyond death, therefore I want to straighten my path and turn toward God."

"I too, I covet these new things, I too, I want to follow the people of God to the town of God. I want to sit down in the seat where the tribe of God will sit beyond death."

Because they desire life, life beyond death, many are easily led into the new tribe.

Some of these seekers try to bargain with the Lord. There was Ngo Ntoto. He would be a Christian if God would give him a sign. He wanted a son. Out in the forest he would pray. Among the fallen leaves he reminded God that He had done as much for Abraham and Sarah, why could He not do as much for Ngo Ntoto and his Bela. "And so much indeed did the Lord do, and more He did, for He gave Ngo a new heart and gentler to serve his Master."

Those who come seeking admission to the church are of two classes, the very humble, very ignorant, very simple minded people, with rudimentary spirit-

hard and smooth.

ual gifts, and those with great spiritual gifts. Some seem to be born more mature into the kingdom than others and naturally they become the leaders in the tribe of God. Of such we think of King Khama, a helper who stood for the right throughout his long life and who still lives a useful life at the age of eighty-six; Paul of the Congo, a faithful witness, a preacher of righteousness, and Adjai Crowther, who because of his unusual gifts became the first African bishop. Every mission field has some such leaders who tower above the rest.

Warneck says of these superior men: "They venture boldly to leap the gulf between heathenism and Christianity. Missionaries, surprised and gladdened by their presence, see in them no fruits of their own patient labor, but rather the immediate gifts of God. We do not mean to say that these men are at once finished Christian characters, but from the first hearing of the Gospel they cease to be heathen. God creates such men for Himself because He means to use them as His pioneers among His people." These "gifts of God" are much beloved by the missionaries. Without them the work could not be carried on, for it must be the native preacher who will ultimately evangelize his own people.

So they are coming, coming, along the forest paths of Africa, these leaders and the simple folk, seeking admission into the "new tribe."

ADJUSTMENTS IN THE NEW TRIBE.

Our admiration for the Bulu Christian grows when we understand the obstacles he has to overcome. Making a break with the old life requires courage but that is only the beginning. There are many adjustments to be made as he enters the new tribe. First there are confessions. How hard the duty, who but a Bulu can tell. Here is an old woman making her confession to the native pastor. She does not want the white woman to hear it. It was to terrible to be repeated, she shrank from it. "She had killed three men—oh, long ago; not on one day of course, but wisely with an herb of the forest that she knew. This she had put in the food of her enemies." She felt that she had good grounds for her acts. These men had bewitched her three sons causing their death and when sufficient time had elapsed she put poison in the food of these men. Now she wanted to be a Christian. Could God forgive her for such terrible deeds?

Someone comes confessing that he has eaten men. "Will God forgive me this, or is it a deed which will spoil me in His eyes?"

The matter of polygamy causes one of the most serious problems. One rule of the church is that a man cannot be received into membership who has more than one wife. In some fields the rule regarding woman is somewhat different. She is in this position through no fault of her own; she was sold into this bondage without her own consent. Therefore, if her husband is unwilling to release her when she becomes a Christian she is permitted to remain in her married relationship until her husband consents to give her her freedom. But the man who becomes a Christian must choose one wife and arrange to let the rest go free. He is not compelled to retain the first wife, for she may be an old woman, whom he has inherited from his father's estate. He is allowed to choose the one whom he loves. Right here he sometimes has difficulty. He may have more than one wife whom he desires to retain, but the law of the new tribe is inexorable on this point and demands obedience. After long struggles he makes his

decision and chooses the one who is to be his only wife. This adjustment is an impoverishment to the African. His wives have been his goods. For every one he has paid cows and brass and dogs and bells and wire and now he must send them away, back to their father's homes, without any assurance that he will have his dowry returned. He faces a new and trying situation, and nothing but a new heart in this new man of the new tribe

skulls that are the earthly vessel for the spirit of the ancestors the angular little images that are informed by the aristocracy of the spirit world; minor fetishes —amulets for the hunter, for the fisher, for the trader, charms for the time of planting, for the expectant parent, for the traveler, love potions, beauty charms, charms against fire, against wild beasts, against falling trees, charms against charms."

These people have come to the mission doctors to receive medicine and treatment. Before the missionaries began to teach and help them, most Africans thought that sickness was caused by magic.
—From Missionary Education Movement.

could induce him to make such a sacrifice.

The greatest test, however that comes to the Christian in Africa, is the break with fetish. Miss MacKenzie says, "This break is the supreme effort of the will, the initial sally into what must be a life-long war. To the people of the tribe of God the little new things bring the poor rubbish that has hitherto helped them—

Think how unprotected he must feel, as he casts the last one away. Could you do it? Would you not hold back just one in case of some great emergency? "No, I could throw away such rubbish and not cherish any desire to keep even one." But is it true? Is not the secret of our powerlessness in the church of Christ the keeping back of just one little fetish, holding on to one little

The question may arise: Do any of these new Christians fall away? Yes, there are some failures. Caught in the old snares, some stumble and fall. At the communion season several members will be suspended from membership, until they are ready to confess their wrong-doings and live aright. This discipline is a great humiliation for the black man. He did not mean to be unfaithful or untrue but he met peculiar trial and was overcome. When his name is read out in the church, there is grief among the members and tears are in many eyes. Then there comes the day of restoration when the wanderer is restored to the fellowship of the saints. Of those who fall most of them recover themselves and are restored to their place. A missionary who had spent many years in this field in West Africa said that he "expected after long years of experience, to discipline one church member in twenty; and that he could count on his two hands those church members who had not responded to discipline and whom he had ultimately excommunicated. This was a record of twenty years experience in the Kamerun interior."

CHARACTERISTICS OF THE MEMBERS OF THE NEW TRIBE.

What are they like, these black Christians? It is difficult for us away over here to understand very clearly the characteristics of these people of the new tribe. Of one thing we may be sure they are utterly transformed. "* * * The new tribe has a new heart and a new freedom and a new obedience, a new custom—yes even a new tongue and a new face. 'Behold I make all things new' says the Lord Jesus. Today to prove it He makes a new African, by 'grace and true words'."

The African Christian is first of all a man of faith. All who know him agree that his life is a life of faith. His cutting loose from all the old ties and stepping out upon the new life prove this. He has had many things in his old belief, upon which he depended for help in every act of his life. Now when he hunts, or plants, or marries a wife, or enters upon a new undertaking he must turn away his eyes from the old charms. To consult these would weaken his Christian testimony among his neighbors. He learns to lean hard upon the everlasting arm. He is beset with many difficulties, but the Man in the Path—the Elder Brother is his guide. Of Him they say, "Yesus shows me the path. 'Yesus helps my heart.' 'Because of Yesus I endure.' Who are we" adds Miss Mackenzie "to say of that caravan threading the forest that they do not endure as seeing Him Who is invisible."

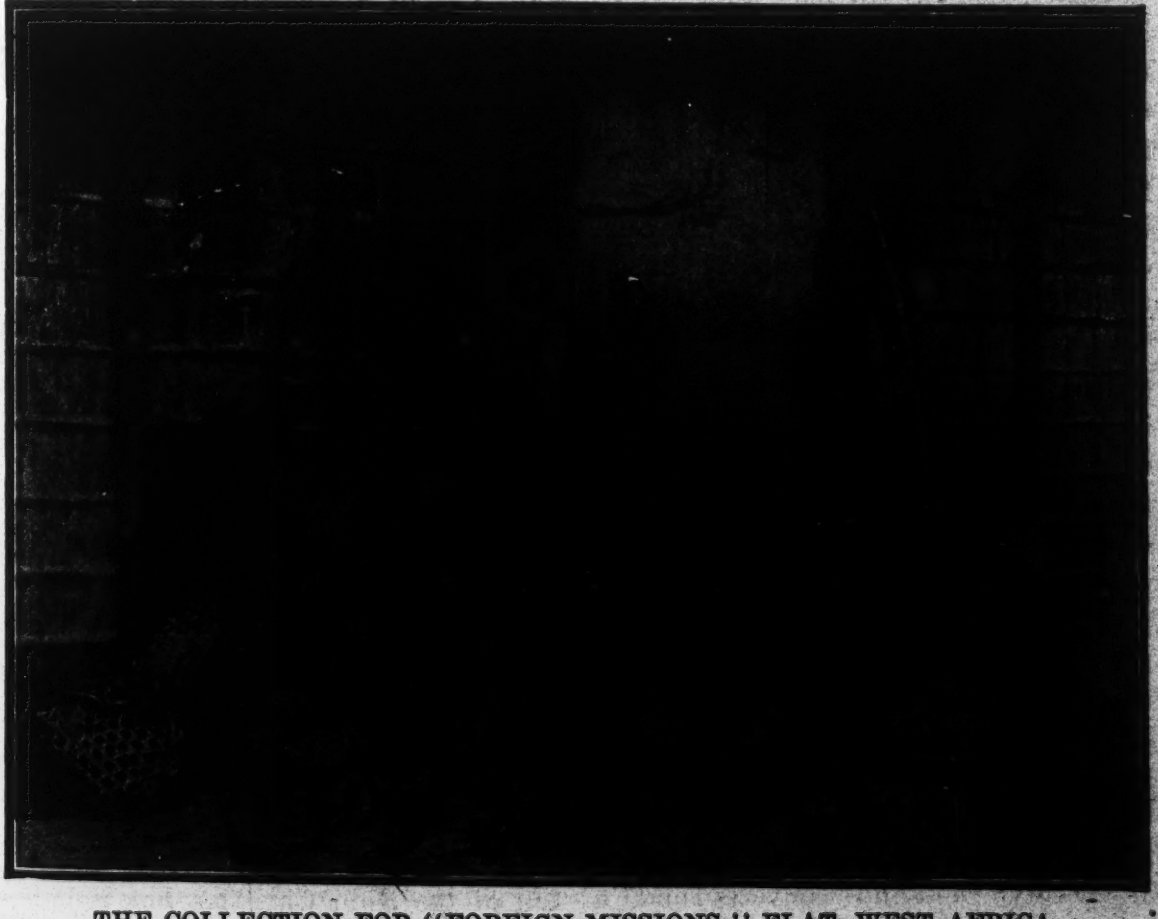
The Bulu is a man of prayer. In the very beginning of his Christian life he is taught to have communion with his Father in heaven. Simple prayers they are oftimes, that go up from his heart, and prayers for every thing he needs or wants. Miss Mackenzie says there are the "prayers of Christian parents of wayward children; mean prayers of revenge and beautiful self-forgetting intercessory prayers; little prayers about a lost cutlass, and a quarrel; prayers in the garden over the planting and prayers about trading. Little groups of Christians sitting on their heels about a common kettle, their heads bent over their knees in a grace before food. Little groups of Christian carriers gathered at night about a common fire with the forest sighing about them, they pray. At dawn in every village where there is more than one Christian, the brown bodies come slipping into the hut of one, they leave

their baskets and their nets and their loads of rubber at the door, they pray. Beside how many graves they pray, and beside how many child-beds! If indeed prayer is incense, how from clearings in the Southern Kamerun there will be on the Sabbath morning the incense of ten thousand prayers."

One of the grounds for discipline of members which is mentioned is the persistent refusal to attend prayer meeting. The great crowds that attend the weekly prayer meeting give evidence that the Bulu Christian loves the place of prayer.

The Bulu of the new tribe is a man of works. The great ingatherings in the churches have been due to the labors of the native evangelists, Bible readers and preachers. During a twelve months "7500 people confessed Christ at the church in Elat. Of these 5000 were led to Christ by the native workers, the missionary not having had any personal touch with any of them until they were brought to him to make confession and to give up their fetishes."

A very effective system of itinerary work is carried on by the native evangelists. Through this system villages in every direction are touched and the Gospel is presented. The evangelists spend



THE COLLECTION FOR "FOREIGN MISSIONS," ELAT, WEST AFRICA.

One that knows says: "More than five hundred separate offerings were given. I have yet to see a Bulu house with either a chair, table, or lamp. It means something for these poor people to bring an offering for Foreign Missions. * * * The people were fully informed that their gifts would be used in sending the Gospel to other lands than Africa. It is a long step from the raw heathenism of the average Bulu to the high-grade type of Christian evidenced in the Elat church on Foreign Mission day."

two months of the year in training and ten months of the year itinerating. They hold meetings for instructing inquiriers, look after the church members, reach out after new converts and "keep the fires burning in the hearts of these children of the forest, who are babes in Christ."

Many of these humble preachers are workmen that need not to be ashamed. There was Bekalli, who journeyed from one village to another day after day, telling of the things of God. Some people listened and some laughed. "But for every man who brought to this man of God his sacred fetishes and who said that he, too, desired rather to follow the things of God, Bekalli made a nick in the handle of his tooth-brush. It was a common place Bulu tooth-brush made of a twig frayed at the end. When this man came to the end of his journeys he was thin, he was weary, he was a most contented man, and he had over two hundred little nicks on the handle of his tooth-brush."

The Bulu Christian is also a giver of gifts. The statistical table given above indicates that the Bulu believes in Christian giving. One of the policies of the mission has been to raise up a self-supporting, self-governing church. The people have been encouraged to make giving a part of their worship; to undertake the support of their own congregations and to send out and support the evangelists and Bible teachers. Our author says: "If I tell you that the beach and bush tribes of our mission, which had at a given date an enrollment of twenty thousand converts and a church membership of five thousand and —if I tell you that this people gave in the year of that date the sum of fourteen thousand dollars gathered as I have told you and applied to the service of the Kingdom, will you not be saying that this Bantu is a man of works? Himself he paid the four hundred black evangelists who were in the local schools and in the local churches, and the schools and churches among foreign tribes to the east. The Lord Jesus, standing over against the treasury, watches this child of His unwrap from a leaf packet or take out of a beaded head dress two mites—and that is often the whole fortune!"

Sometimes in the interior villages where money is not commonly used the people bring offerings of such goods as they possess. The collection basket holds knives, nets, wooden spoons, ivory bracelets, necklaces of elephant teeth, and dogs' teeth. Many precious treasures are given up and laid upon the altar.

A very unusual and remarkable custom prevails in the church in West Africa. When people are received on probation they are given a bunch of envelopes and most of the probationers are contributors to the church. For two years before they are admitted to the church they help to support it. The Elat church last year had 15,000 envelope contributors. Think of the work involved in keeping a record of these gifts. Some of the people cannot read and they want something to indicate that they have made payment. A little red check on a card is their receipt, another little check indicates that they have been in attendance at church.

There are other good things we might tell of the Bulu Christian but is it not enough to know that he is a man of faith, a man of prayer, a man of works and a giver of gifts? "The best apologetic for missions in Africa is the native Christian."

Junior Study--African Adventures

CHAPTER FIVE.

By Mrs. J. P. White, Albia, Iowa.

ADVENTURES OF ASSAM AND MEJO.

The two brothers now began in earnest to get ready for the opening of school. Little boys came to help sweep out the school house. They were in a great state of excitement as they talked about the wonderful things they were to learn. Now they would hear of the people who lived in other countries and they would certainly get to know about "the thing that is a clock." The charts and slates filled them with wonder.

How would you like to be an African baby and ride on your mother's back instead of in a baby carriage?

The next morning the drum sounded out the call for the opening of school. Such scrambling and hurrying and chattering among the lads of the village. All were in a hurry to go. Now it was understood that every one must pay some tuition. The lads in the huts, began to gather up the precious possessions, which were to be given to the teachers. There were ivory bracelets, leopards teeth, knives, hens, peanuts and palm oil.

Some of the fathers were glad to send their sons and spoke encouragingly. Others scolded and raged because they wanted none of the new things of the white folks introduced into their town.

Little girls there were who begged to go but they were laughed at. "School! What next! Shall I bring a curse on my town by sending women to school! Who would marry you then? Get along." So the fathers scolded and the older women laughed and jeered. One little girl got permission to go to school, that was Asala the sister of Assam and Mejo.

The first lessons were very simple. The teacher pointed to the chart and

everybody spelled in unison: b-a—ba, b-o—bo and so on. Then the children were taught to march, to rise on signal and to be seated on signal. They learned to sing and these wild children of the forest who had never known restraint learned to sit and listen to the talks of these wonderful young teachers.

Bekalli, Efa's son never came to school. He was still angry and sullen because his father had built a nice new house for the teachers and had put a white man's window in it. He would come, however, and stand and look in, listening as others spelled and read the lessons. Assam conducted morning and evening prayers for the village folk, many of whom, Nicodemus like came back at night to inquire about these new teachings.

Everything was going smoothly and the whole village seemed happy. But one night something happened. The boys were aroused by a woman who said, "Rise and make medicine for the headman—he is dying." Assam rushed over to the palaver house immediately, where he found Efa very, very ill. He gave him some quinine thinking he had malaria but the fever continued and Efa grew worse every day.

A witch doctor was sent for. He fastened a rope around Efa's body then passed this rope through the wall and from his leafy shelter outside he treated the sick man. He jerked and pulled the rope, all the while keeping up a sound like the barking of a gorilla.

One evening a man came to the teachers' hut and said, "You are summoned." They knew they must go. A crowd had gathered at the palaver house and when the boys entered every eye was turned toward them. Bekalli, the chief's son rose to speak. He charged Assam and Mejo with using magic and in proof of this he declared they cast such a spell over the school that no one dared to speak without their permission. They could not of course use magic on one so great as the chief so they had struck him with a leopard's whisker which had caused his illness.

Then Assam rose to speak. He knew of course that they were powerless in the hands of the people. He knew they could kill them both but, he argued suppose you do kill us, how will that make Efa well? Bekalli tried to interrupt him but he went on, "There is indeed a new power in this country. It is the power of the people of the tribe of God to heal disease. It is not a magic, it is a knowledge—a wisdom. The doctor of the tribe of God has that knowledge. At the missionary town there is such a doctor. He is not a witch doctor—he does not speak of witches. With his great wisdom he hunts the sickness of the body of a man, and he makes a medicine to cure that disease. If I lie here dead in this palaver house and my brother beside me, how will our two deaths heal Efa—our friend and the father of the village? But if four real men of this village rise up and bear Efa upon the path that I can show them, and if I lead them to the missionary town, and if we there beg the Christian doctor to heal this disease which has caught Efa—then shall the living praise God!"

Efa hearing this talk spoke, "I desire to follow Assam to the town of the Christian doctor. Those who love me must carry me."

Of course they must obey him. Over and over he kept saying, "I desire, I desire." Men volunteered to carry him to the hospital four days journey distant. They decided to travel in the night lest the heat would be to great for the sick chief.

Assam talked with Mejo and bade him to go on with the school and do the best he could while he was away. Poor lonely little Mejo! How his heart sank as he saw his brother with the lantern going out through the forest. Now he had not even a blanket for they had taken that to make a hammock for the sick man. How could he go to sleep without a blanket? He was hungry, too. How could he go to sleep at all? Presently some one came up. It was Bekalli and not far behind him was his mother carrying a lot of Bekalli's things which she took into the hut. Then she came out with Mejo's possessions in her arms. "Follow me," she said, "by order of Bekalli I show you the path to your house." The hut to which she took him was quite out beyond the edge of the village. It was moldly and damp and dark. The woman promised to let him have her torch after he had shown her the way home.

How lonely and frightened he was. Suddenly he heard a rustling among the plantain leaves at the back of the hut, then some one breathing. Could it be Bekalli, or the terrible old witch doctor? Mejo trembled but kept very still. Then he heard a dear soft little voice, "Ah Mejo, let me in. Bilo'o and I—we are here."

COME AND PLAY WITH US.

Then Mejo laughed, he was so glad. Asala had brought a kettle with food for his supper. Great peace came into their hearts as they sat talking quietly.

"Every night Bilo'o and I will come to you like this," said Asala. "We will then cook your food for you. None shall know, and when the food is eaten and the work done you will teach Bilo'o from the word of God. Ah Mejo," said Asala looking at her brother with little lights in her eyes, "my ntyi Bilo'o wishes to become a member of the tribe of God."

WHY STUDY AFRICA?

It is a study which is fascinatingly interesting and one which is easily accomplished.

It is thrilling in its interest because that great, mysterious continent boasts an antiquity and a wealth of story which recalls the days of Solomen and the gold of Ophir.

It is full of attractions of adventure in its tales of early exploration and pioneer missionary enterprise.

Above all, it is a study of vital, absorbing interest, because of the mighty, appalling need of that dark continent and its grip upon the conscience of all Christian people.

The people of Africa claim our knowledge and our help because of their bondage, not only under the slave trade of the old days and the new slave trade of the present, but on account of their more horrible bondage to superstition and barbaric traditions.

HOME MISSION STUDY

"Home Mission Movements and Leaders"

CHAPTER FIVE.

By Mrs. T. C. Atchison, Lawrence, Mass.

HOME MISSION ACTIVITIES AND FEDERATED CHRISTIAN WORK.

THE DIRECT activities of Home Missions can be classed under the following heads: Evangelistic, Educational, Industrial, Medical, and Social Service work. Indirectly, however, the home mission activities have to do with many lines of Christian and philanthropic service for the good of humanity and the extension of the kingdom of Christ that does not come under the topics mentioned.

The temperance work, so closely related to the home mission work, which is endeavoring to remove the greatest obstacle that stands in the way of the progress of missions, could not possibly be excluded from a program that looks forward to the day when this land of ours shall be in reality what it is in name—a Christian nation.

Problems entering into the home life, the industrial conditions, the social welfare of the people can not be overlooked in our efforts to trace the boundary lines of the vast field of home mission activities. Federated work, such as is being done by the federal council of the Churches of Christ in America—organized in 1905 by the representatives of thirty religious bodies—has been the means of conserving vast sums of money and of so arranging the allotment of territory to the different denominations, that the efforts of consecrated workers might not be wasted on fields already occupied, and that greater harmony might prevail among the various denominations and more people be reached with the Gospel of Christ. The purpose being "to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service, and co-operation among them."

The Young People's Missionary Movement for promoting missionary intelligence among young people became an organized force in 1902 and has extended its efforts to the education of all classes along missionary lines wherever the way has opened. Missionary workers are greatly indebted to the missionary books that have come to them through this movement, laden as they are with facts, inspiration, and missionary stories that stir the readers to greater activity and more loyal service along missionary lines.

Christian Associations—the Y. M. and the Y. W.—have extended by their definite plan of Christian service, the home mission boundaries, to a wider range. Especially in these days when the war clouds are hanging so heavily over us are the services of the Y. M. C. A. greatly appreciated as they carry the gospel message and the helpful ministries that accompany it to the dear ones of our households and other brave soldier boys in training for service in the various camps throughout our country and in the lands where the terrible war is now raging. We can scarcely exclude from the indirect home mission activities of today, the work which is being done by the thousands of Christian women from the churches of America who are giving

so much time and labor to the merciful ministries under the oversight of the Red Cross Society.

Neither can we exclude from the indirect activities the splendid work that is being done today under the auspices of the National Woman's Christian Temperance Union outside the camps, by the erection of White Ribbon Homes, Soldiers' Rest, and Recreation Rooms and their wide distribution of Comfort Bags with the motherly letters, Gospel leaflets, song books—but *no* tobacco—that find their way to the soldiers here and over the seas, and their noble efforts to protect them from the evils of strong drink and vice and the fearful results which follow.

Other Associations for stemming the tides of evil and for the protection of the Sabbath, the Public Schools, Religious Liberty and other high ideals, can very properly be placed among the indirect activities of home missions. Some standing like great bulwarks to ward off the enemy that would destroy our sacred institutions and others with shoulders to the wheel pushing forward the Gospel Chariot as it endeavors to roll onward over many a rocky road and through many a perilous pathway. Notwithstanding the many commendable indirect activities along home missionary lines, the principles of home missions are best exemplified in the life and work of real home mission workers.

"First Things First" was the instruction given in the beginning and from which it is never wise to depart. The order of things is essential. Notes in wrong succession make din instead of music. In our home mission plans, the supreme effort is to reach the minds and hearts of the people with the Gospel Message. To evangelize the world was the glorious task set for the Christian Church by Jesus Christ. Hence, the Evangelistic work must rise above, overshadow, and enter into all other efforts of home missionaries to help their kindred of human kind and bring them to the feet of the Master. The gathering together for worship, the preaching and teaching of the Word must ever remain as an indispensible feature in home mission activities. In the early days, we have seen the brave, heroic, self-sacrificing missionary turn his face toward the Western frontier following the colonist who had journeyed thither through all kinds of perils and hardships that the Word might be preached unto them. Or we have seen him impelled by some strong motive to give to the native race, the Gospel; turn his back upon the comforts of home, the pleasures and delights of congenial companionships and go forth to endure all kinds of trials, counting not life itself dear that this one great purpose of his life might be accomplished. Later on, we see missionaries seeking the Western frontier in larger companies. Congregational missions were frequently planted in this way. Other denominations also sent large companies to these newly settled regions, often opening up the way for whole colonies of Christian settlers to follow. With such a nucelus, a church was established in each of the various fields and "other sheep" we gathered into the fold. The blessed work of permeating the community with Gospel truths and religious principles was in this way begun.

As to the educational work of Home Missions, after occupation quickly came education. "The Church has given education to the world" is no fairy tale but a well established fact. The debt of education to home missions is far greater than we have any idea unless we have

given the subject very careful consideration. The school followed in rapid succession the establishing of a home mission centre, growing and developing as time went by. Each religious body soon began to establish colleges for the training of preachers and teachers. The early universities all arose for this purpose, though most of them are undenominational today. The Christian colleges of our land are largely the direct product of home missions. In state universities a home mission device to offset the lack of religious teaching is the Bible Chair Movement, originated by the Christian Woman's Board of Missions. It consists in professorships at state institutions for teaching the Bible and kindred themes. Other religious bodies have adopted this plan with various modifications, the Presbyterians having such work in thirty state universities. You are, of course, familiar with the efforts along these lines of our own denomination to raise the sum of two hundred thousand dollars to establish Bible Chairs in our colleges.

One of the commendable features of the educational work of home missions is that it seeks out the most needy fields. Among the neglected and backward races, where the government schools fail to reach, there is found a place for service, such as are found among the Indians and Negroes, among the isolated Mountaineers, and in new territory such as Alaska and Porto Rico. That "every creature" may be taught the way of life we find kindergartens for the little ones, night schools for those above the school age. We note the "Fireside School" plan, the "moonlight schools" and numerous other methods to meet the needs of the people among whom the home missionaries are to labor; strengthening the weak links in the chain of education by their untiring efforts, the Home Missionaries have richly earned a place among the list of patriots, and have proven themselves to be a great constructive force in our own dear native land for the building of high ideals, and lifting to a higher standard the intelligence of the people.

The educational work of home missions has sought to train not the head alone, but the hand as well. The value of industrial training for the neglected peoples can scarcely be overestimated. What a boon it has been to those who "never had a chance" in life until the home missionary came with his helpers and planted a mission with its many sided features to civilize as well as Christianize the people for whom they were to labor. How fascinating is the story of the work among the Alaskans by Sheldon Jackson. Almost miraculous was the upward movement of the colored race under Booker T. Washington. In the home mission centres among the Freedmen and Mountaineers of our own denomination the industrial work has been a power for good in training boys and girls for usefulness in the home, and in the community in which their lot would be cast and opening up a way by which to earn a livelihood. Take away from our land the work that has been done by the mission schools and the poverty of our civilization would be keenly felt. They have surely been a great factor in bringing about changed conditions in the homes, the progress in industrial conditions, in the social and moral welfare of the people, and in exerting a Christian influence upon the communities where such influences were most needed. Perhaps a little glimpse at the schedule of one of these schools might give us a little clearer idea of how it reaches out to meet the needs of

a people. At Wolf Point, Montana is a small plant with its many sided features of work, which is a fair sample. It is under the care of the Women's Board of the Presbyterian church. Some of the pupils come from the government schools, but the greater number come directly from the camps and have no knowledge of English when they enter. The age of admission is five. The course of study comprises the kindergarten, the usual graded course of instruction from the primary to the eighth grade, high school course for pupils desiring to pursue their studies beyond the eighth grade, household arts, domestic arts, domestic science, taught in a practical way in housekeeping and home making, music taught in all grades where pupils show talent, systematic instruction in Bible study in all classes.

As to the influence of such a school on a community for good, this simple instance may suffice to show. Recently the school received word of the marriage of Eliza Nobreste to a young Indian, an elder in a native Presbyterian church. It was about seven years ago that Eliza was seen walking back and forth in front of the Mission. Thinking that she wanted to see one of the girls, the matron went out to question her. Her answer was, "I've come to school." So, at sixteen, Eliza entered the first grade, starting at the beginning not only in the school-room, but in the kitchen and sewing-room. In spite of ridicule and parental opposition she remained in school until her twenty-second year. Although not very quick in her studies, she developed into a careful, competent housekeeper through the training received in the mission home. There will be a vast difference, therefore, between her home and that of her parents. In such young women and the homes they help to establish lies the hope of uplifting these people."

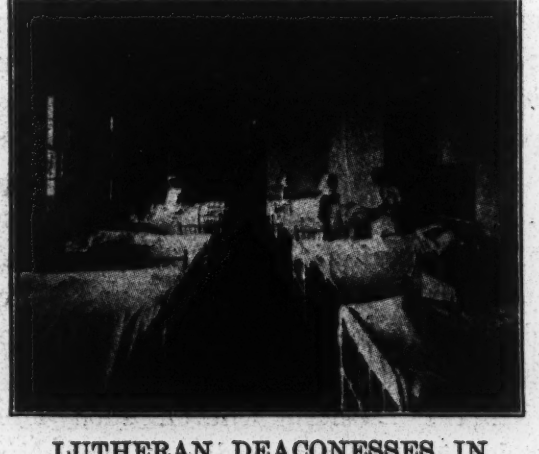
What home mission school cannot furnish numerous instances and some even much more remarkable that will demonstrate the power of the industrial work of home missions in uplifting the people among whom it is stationed. It means better living, higher ideals, truer morals, and a deeper Christian spirit in the lives of those who come under its influence. Medical home missions, and the founding of hospitals and of institutions of mercy, such as homes for incurables, defectives, orphans and the aged, and rescue work form another large branch of activities very needful in many places in this land. These ministries have come to us as a result of the Gospel sowing in this and other lands. Followers of the sympathetic Jesus Who healed the sick, cleansed the lepers, provided for the needy gave hope and forgiveness to the outcast, could not fail to recognize such ministries as a part of the divine plan in bringing about that glorious day when all shall know and love the Lord. The tender impress of the hands of women are stamped on many of these institutions. The mother heart naturally responds to the cry of the orphan, the loving daughter loves to see the aged tenderly cared for, tender hearts long to relieve suffering, and to bring back to the fold those once pure and sweet who have wandered away into paths of sin.

In the Luthern Church such ministries are classed under "Inner Missions" and an effective aid in carrying them out is that of the Deaconess. There are now nine Lutheran Deaconess Motherhouses in America. There are also German Evangelical, Reformed, and Episcopal sisterhoods in America. The Methodist work now includes several

large training schools, nearly a hundred Deaconess Homes, more than a score of Deaconess Hospitals, and about eight hundred deaconesses and probationers.

"SANTA CLAUS HE NEVER COME TO OUR HOUSE."

The indispenable ministries of women along these lines are rapidly being recognized by all of our evangelical churches, and doors are opening constantly into new fields of service, not always under the Deaconess title, but by whatever name known, performing the same tender loving, useful ministries.



LUTHERAN DEACONESSES IN HOSPITAL, PHILADELPHIA.

And surely no more effective agency can be found for combining philanthropy with distinctly religious influence than the work of medical home missions. The little poem written by our loved friend, Mrs. Yourd, so recently called to "higher service" comes to us today with a new meaning when we recall her self-sacrificing efforts in behalf of the "Jubilee Hospital" for the Negroes at Henderson, North Carolina, and her loving ministries as secretary of the work among the Freedmen.

"THERE IS NO PLACE."

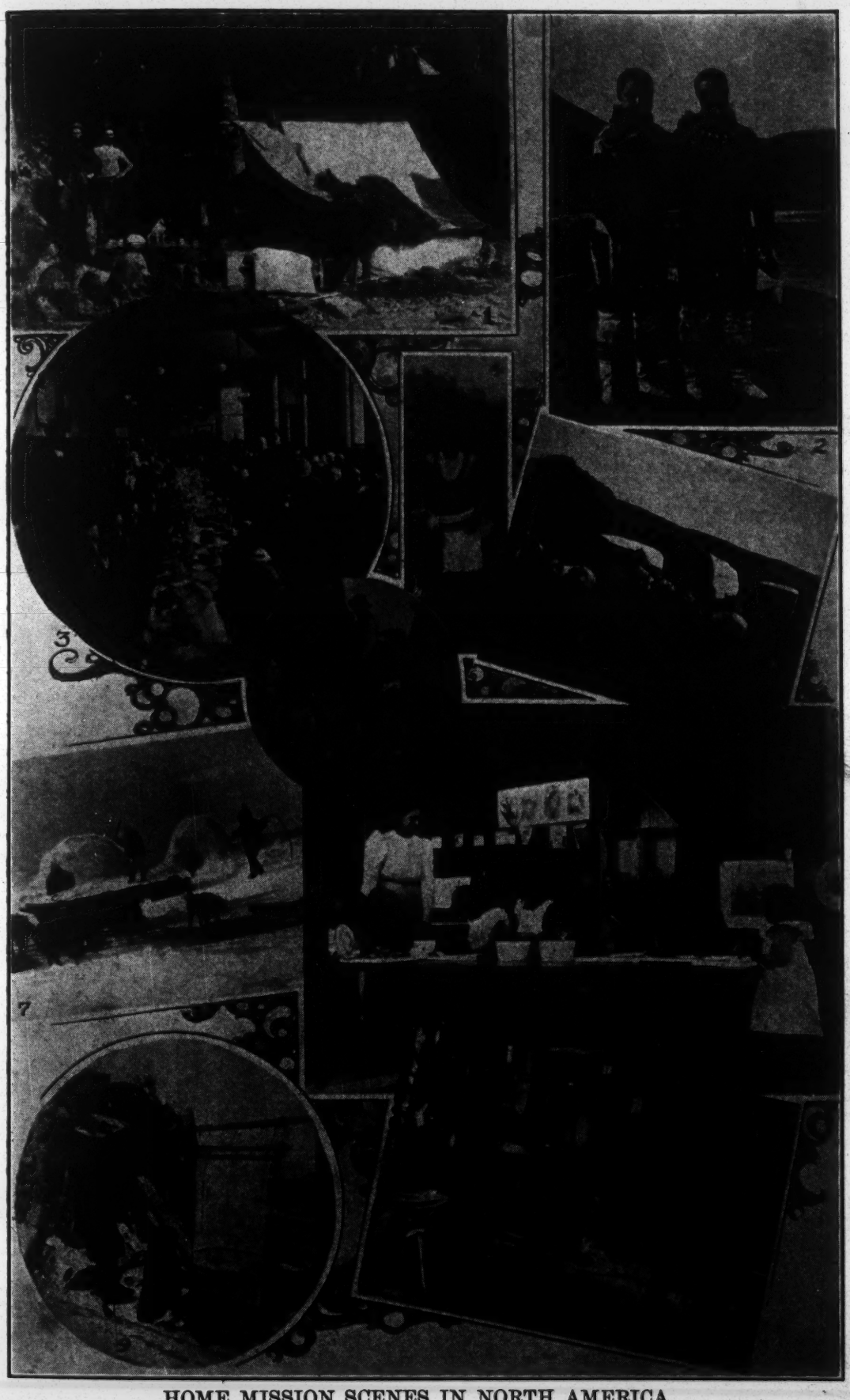
The weary head tossed to and fro,
The pain, it maddens, nowhere to go,
The suffering ones of a trodden race
Are asking for help—There is no place.

Magnificent hospitals, for some who are ill,
Whose skins are white and who fill the bill
Of respectable balance in the social scale,
The ear is attune to catch their wail.

These doors are closed to the dark skinned race,
Though he die in the street—There is no place.
In the social divide of the Black and White
Where the standard is color, and not what's right.

Can we look up in our Savior's face
Await His command with careless grace
Then feign surprise, when we hear Him say
"Ye did it not to these—nor Me—Heed today."

You will doubtless recall the story that prompted the writing, a bright young girl in the Freedmen's School at Henderson, N. C., died from lack of proper treatment. The teachers reported "There is no hospital open to Negroes, and there were no means at hand for a much needed operation." The tender heart and resolute will of our Secretary of Freedmen's work could not rest until conditions were changed, and there *would be* a place where the dark skinned could enter for treatment, thus placing another star in the crown of glory due medical Home Missions. To summarize, Medical Missions open up the way to reach the hearts of the people with the story of the great Healer. Medical Mis-



HOME MISSION SCENES IN NORTH AMERICA.

1. A Miner's Camp in Alaska.
2. Eskimo Women in Greenland.
3. A Supper at a City Mission.
4. North American Red Indian.
5. Missionaries Among the Mormons.
6. A Frontier Missionary in the West.
7. Among the Eskimos of Labrador.
8. Teaching the American Negroes.
9. Indian Rugmaker in the Southwest.
10. A Mountaineer's Cabin in Kentucky.

Courtesy Missionary Review of the World.

"Temperance Temple."

Built by the Woman's Christian Temperance Union.

"JUBILEE HOSPITAL" FOR THE NEGROES AT HENDERSON, N. C.

sions present Christianity in a truer light by ministering to the body as well as to the soul. Medical Missions erect homes for the incurable and hospitals for the sick which are a fit expression of the spirit of Jesus, Who "healed all who came unto Him." Medical Missions best tell the story of the sympathetic Savior Who "is touched by our infirmities."

One of the aims of the author in this study of "Mome Mission Movements and Leaders" is to give us a glimpse of the immense scope of home mission activities and help us to see how much of the best social welfare and reform work of our country, even when not popularly classed as Home Mission, has owed its inception to home mission influence and workers.

Social Welfare Work is one of the new fields of service to which the Church as an organization has entered though it would not be difficult to show that all social uplift and reform have come through workers trained in the Church and inspired by her message. The growth of this new line of service is marked by the action of the Church Courts of some of the larger denominations. "The Presbyterian Department of Church and Labor" was a notable step in this direction, originating in 1904. The Methodist Episcopal Church in its General Conference of 1908 adopted a "Bill of Rights" which endorses protection of workers, arbitration in industrial disputes, abolition of child labor, Sabbath rest, a living wage, old age pension for workers, and the abatement of poverty. The Northern Baptist Convention of 1911 declared for "The control of the natural resources of the earth in the interests of *all* the people; the gaining of wealth by Christian methods and principles, and the holding of wealth as a social trust, and the exaltation of man as the end and standard of industrial activity." Almost all Protestant bodies have adopted resolutions favoring temperance and other reforms. Our own denomination has its

SHELDON JACKSON.

social service program that yearly adds to the uplifting forces for Christ and the Church and helps to break down the barriers that keep away from the sanctuary the sons of toil. Social Service work in home mission fields aims to better the environments that the Gospel seed may not fall on stony ground of be choked out by the thorns of evil, but may find lodgement where it will have a chance to grow and blossom and bring forth fruit in the life of the recipient.

SKETCHES OF LEADERS.

"Since the Master confers the greatest gifts of His grace upon those who follow Him most fully, the missionaries who carry out His great commission, constitute the most shining galaxy among His servants" were the words of truth and soberness, written by David McConaughy in a recent article on "The Force." They surely have been the flower of the church both in character and ability. They have set a high standard for those who follow in their train. Well might we pause to review the long line of missionaries who have gone forth on their sacred mission that we may be inspired to better service. In the suggestive words of the author of "Fifty Missionary Heroes Every Boy and Girl Should Know" we find the proper attitude for those who want to know more concerning missions.

"While thinking of the future track,
Take ample time for looking back
To see where hero-souls have trod
Along the way that leads to God
The path of faith and helpful deeds,
For souls athrill with others' needs."

With such a list as John Eliot, David Brainerd, Samuel Doak, Marcus Whitman, and scores of others before us, there is no lack of Home Missionary heroes from whom we can learn lessons in self-

MRS. SHELDON JACKSON.
(Taken in 1880)

sacrifice, bravery, patient endurance, and trust in our divine leader. Time and space, however, will only permit reference to a few in this article, but we suggest to our readers the plan of having the life and work of one home missionary at each of your regular missionary meetings, until your members become more familiar with the missionary heroes whom the Christian world will ever hold in loving remembrance. Among those suggested for study in our lesson for this month we find that interesting character "The Apostle of Alaska" of whom Dr. Theodore L. Cuyler once said: "When the future historian writes the religious annals of this backbone of our continent (the Rocky Mountains) he will give the foremost place to Sheldon Jackson, the pioneer of the cross." Frances E. Willard once paid to him this glowing tribute, "You are one of my heroes, you have stood for all our Gospel means, not in a luxurious parish or splendid college, but out yonder on the edge of things, where God's most friendless children turn toward you the eyes of pathos and hope."

FILLING A MID-WINTER APPOINTMENT

Seldom into one life is crowded so much of stirring adventure and accomplishment as is held in the fifty years of missionary service rendered by this mighty man of God. He was born at Minaville, New York State, May 18, 1834. His mother's maiden name being joined to his father's, he became Sheldon Jackson. When the little boy was about four, the parents united with the Presbyterian Church at Esperance, and afterwards dedicated the child to God in baptism, and in their own hearts consecrated him to the ministry. The boy himself grew up with no other thought in mind. Very early the thought of being a minister was joined, in the boy's mind, with hope of being a missionary. These purposes were held unswervingly through academic and college years. He received his college training at Union, his theological at Princeton. Here he was associated with many who were offering their lives for mission work in foreign lands. He, too, had a desire to be one of the number. Not being able to pass the physical examination, he was sent to work among the Indians in Indian Territory. Serious illness and other circumstances convinced Mr. Jackson that he should undertake more varied work and in due time he was commissioned to a parish 13,000 miles square, being given oversight as a home missionary of Minnesota and most of Wisconsin, with nineteen preaching places in Minnesota alone, a hundred miles apart, at a salary of three hundred dollars. A writer of his history says, "His escapes from freezing, in fierce blizzards and huge snowdrifts would make a chapter by themselves. But he did not freeze, save fingers and toes, or perhaps his nose, and he thawed out and went on with this pioneer work." His work grew rapidly and we find him with the oversight of a field 1,768,659 square miles, almost half the

United States, with tens of thousands of Indians with demon worshipping Eskimoes, with pagan or half pagan races without count. As Superintendent of Missions, he is said to have traveled over a million miles, not in a luxurious pullman, but "on horseback or afoot, over unspeakable roads, bumping along in ox-carts, by buckboard, stage, with mule-team, by reindeer sledge, lumber wagon, ambulance, by freight or construction train, by dugout launch, steamer, canoe, revenue cutter, on cattle-ships."

Everywhere and everyhow this undaunted missionary went, preaching and organizing churches. The story of his work for the people of Alaska, the introduction of the reindeer, the planting of missions, his work for the education of the Eskimoes would have crowned his life with glory had none other of his gracious ministries been recognized by an appreciative people.

The next sketch we will give our readers we take largely from our book for study. It is that of a missionary in a field that has been sadly overlooked in bygone years by the churches, but is fast being recognized as fruitful field of service—work among the lumbermen. Francis E. Higgins, "The Lumber Jacks' Sky-pilot" was born in Toronto, Canada. Becoming a Christian while quite young, he organized a semi-weekly prayer meeting in a school house. Nine of the young men who attended these meetings became ministers. At the age of twenty-five he was licensed to preach. He labored first under the Methodist Church, but in 1895 entered the service of the Presbyterian Church at Barnum, Minn. "It was at Barnum he found himself and his beloved Lumberjacks. Here he learned of the 'roaring river-pigs' and wilful 'timber savages' and the unconventional love of his heart went out to them with a desire that was steadfast to the end. The unchurched foresters became his hearers, and by the swift-flowing streams and in the low bunk houses, he declared to them the way of salvation." In 1902 he gave up a reg-

THE WHITMAN MISSION (WAIILATPU) IN 1843.

ular charge to devote his whole time to camp work. No more picturesque figure has ever flashed across the home mission screen than that of Higgins tramping with his pack from one logging camp to another, preaching with a barrel for a pulpit, dragging men from the saloon and the gambling table by physical force at times, no formal exhorter, but a real brother to men. He died at the age of forty-nine.

1. What Industrial Work in our Freedmen's Missions is especially helpful to young women?

2. What Industrial Work in our Freedmen's Missions is especially helpful to young men?

3. Among how many nationalities in the home-land is our Church conducting missions?

4. What indirect activities are most helpful in aiding the cause of missions?

5. What Social Service work could be done by our missionary society among the foreigners in our midst?

Junior Study--"Bearers of the Torch"

By Mrs. J. C. Atchison, Lawrence, Mass.

"A BEARER OF THE TORCH TO CANNIBALS."

The story of the Torch Bearer to Cannibals, William Duncan, begins with his childhood days when he sang in the choir at Beverly Minster. It tells of his wonderful voice, his attractive face, his strong will, and his popularity with the people. When he was about seventeen years old, he entered business. His faithful and efficient services soon won for him the good will of his employers and ere long he was entrusted with more responsible positions. His outlook for still further promotion was promising but his gifts and talents had been given him for another purpose. He who turns the tide in the affairs of men, put it into the heart of a friend to invite him to attend a meeting in his church for the purpose of hearing a missionary address. He promised to go, but rather regretted he had done so, when the evening arrived unpleasant and stormy. As he had promised, he went. After a stirring address, the speaker pleaded with the Lord in prayer to put it into the heart of some young man present to give his life to the spreading of the knowledge of the Gospel. After prayer, William looked about him. The audience was small. He was the only young man in the church. As he returned to his home, he pondered over what he had heard and the strange circumstances. "I was the only one there" he thought. "Why should I not become a missionary?" "May not the Lord have something for me to do in heathen lands?" After careful thought, the question was settled. "If God wants me" he said to himself, "I will accept the call and carry the glad tiding to some desolate heathen homes."

The decision meant sacrifice. It meant giving up a large salary and bright prospects for the future. One day he read an account of a terrible barbarism and savage cruelty of certain tribes of Indians living on the shores of the Northern Pacific Ocean. It told of their savagery, their blood-thirstiness and the constant fear of the traders lest there might be a general massacre. Their post at this settlement was strongly fortified with palisades, heavy timbers, massive gates and watchmen were on guard day and night. It was called

Fort Simpson. The account ended with an appeal for a missionary and the Captain who made the appeal, offered a free passage in his ship to anyone who would go to that place to teach these savages the Gospel of Christ.

William Duncan heeded the call, offered his services to the Church Missionary Society, was accepted and within seven days was journeying toward Fort Simpson and the murderous Cannibals to whom he was to minister. Think of this young travelling salesman in London, giving up his excellent position to go to preach to such people. He spent months reaching the place. Then he worked night and day at the language for eight months. He found an Indian interpreter by the name of Clah to help him. The Indians became curious to know why Mr. Duncan had come among them. After a time, the rumor spread that he had come from afar to bring them a message from God. One day an Indian came to the Fort to find whether this rumor were true. He asked Mr. Duncan, "Have you a letter from God?" He answered, "Yes, I have God's letter." The Indian said, "I want to see it." Mr. Duncan then got his Bible and the man came into the house to look at it. He put his finger very cautiously upon it and said, "Is that the letter?" He was told "it was." He said, "Has He sent it to us?" Mr. Duncan replied, "He has just as much as He has to me." "Are you going to tell the Indians that?" Mr. Duncan said, "I am." The Indian responded, "Good, very good."

Mr. Duncan soon mastered the language and began to deliver to them the precious message. Many of them received him gladly, but the Chief and the Medicine men opposed him bitterly. They insisted on keeping up their heathen ways and customs. Mr. Duncan had good schools and taught the people many things; but the awful temptations of heathenism were all about them, making it hard for those who wanted to live a Christian life. So the missionary made up his mind he would take his Indians away from these surroundings and found a Christian Temperance Village. All who wanted to go, had to sign a contract not to drink, swear, break the Sabbath, cheat, lie, or to do any un-Christian thing. There were fifteen of these rules they must keep if they wished to go with him to the new city. Five of these meant the giving up of all their heathen ways and customs. It was a hard thing for them to do, but fifty were found willing to sign and go to the new home on the Island of Metlakahtla. So in May, 1862, fifty men, women and children in six canoes started to their new home. They were followed in a short time by three hundred others who brought great joy to the heart of our Torch Bearer for he then realized his work had not been in vain.

You will want to know what followed. Streets were laid out, gardens made, houses built, several industries undertaken. There was a salmon cannery and a co-operative store. Oh what a happy change from the sad and wretched lives at Fort Simpson! Of course, a church was built and schools were established. The missionary taught these people many trades. When he thought he could leave them after thirteen years, he went back to England and learned many new trades that he might teach them to his much loved Indians. He brought back with him also, musical instruments and taught them to play and sing, which brought great joy into their hearts for they loved music.

So the wonderful work went on, and the many lights this Torch Bearer to Cannibals lighted, have continued to give forth an e v e r increasing radiance through all these years. Later when Mr. Duncan resigned his work, and went to a new post in Alaska, these Indians left their homes and went with him, for their love for their teacher and pastor and friend was great beyond measure. Soon the new cite was as busy as the old and the Torch Bearer saw civilization and Christianity marching forward hand in hand as the "letter from God" was received into the hearts of the people.

Sometime after he had gone to Alaska, the Governor offered him $1200 a year as the government's aid in the work of education. For six years, matters remained thus. Then a law was passed that the Bible should not be taught in any school receiving aid from the government. Now what do you think our Bearer of the Torch to the Cannibals would do? Kept on teaching the Bible, *of course,* and never received another cent from the government. Ever true was he to the mission on which he was sent, and the Lord prospered him in his work and made his name great.

A CABIN IN THE MOUNTAINS.

This shows the home of a missionary or one doing pioneer work in Alaska.
—From Missionary Explorers.

FOREIGN CORRESPONDENCE

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

"SMILES FROM LUXOR."

SMILES FROM LUXOR.

Perhaps some folks would not think that teaching is fun, but it is. And especially where the girls are nearly all very nice. Even the "bad" girls have many, many good points if one only looks for them. Should one happen to possess a turned-up nose, one could laugh many times a day over boarding school happenings. Since you may own either a smiling nose or temper you will enjoy these incidents. Of course most of the mistakes are made just through translating from the Arabic to the exact English equivalent.

One day, before the war, in tourist time, some sightseers came to visit the school. On hearing that they would probably inspect the kitchen also, the girl, whose day it was to help there, quickly filled all the pots and kettles with water, setting them on the stove. When discovered in this, she explained that she wished the tourist to think that we were to have a very grand dinner—our every day diet! (This is not meant as a disparaging remark on the food or the meals, for both are tasty and abundant).

Some girls were found washing their hair in a dishpan. The teacher ex-

"SMILES FROM LUXOR."

pressed horror; as did also a pupil standing near by. A few days later this aforementioned pupil was found washing her feet in the self-same pan. And she saw nothing wrong in the matter at all!

In grammar the girls sometimes find it hard to remember everything. One of the girls wrote in a dictation paper that the feminine of "hen" was "rabbit;" the feminine of "rooster," "roosteress;" and "Rev. Smith" when a lady was "Wife Smith." Another student thought that a "military staff" was a soldiers' stick.

When an English lord visited the school, one of the teachers was summoned in a rather startling manner. "Please, please," gasped the little girl, "The Lord wants you when you're empty." (Empty in Arabic is the same word as free.)

An older girl keeps order in the "washing up time." She was called into the teachers' dining room one night, as the other room was very "rowdy." Why was not the hall quiet? "Please mum, there was much talking, and I did my best. But I found myself full of sweat, so I went out."

The definitions of "like" and "love" were strange. "Like," when somebody is the same as someone else. "Love," when somebody desires something; the word love comes from the heart!

Some of the girls write compositions which show thought and originality. In a five-minute essay on "What would you do if the Senussi came to Luxor at two o'clock tomorrow morning," a girl wrote thus:

"If the Senussi came tomorrow I would be ready to fight them, and would try to kill some of them of the sake of my city, and try to send them back. At two o'clock it would be dark, and they could not see me. So I would make a trick and take them to the seashore (river, she means) and they would fall into the sea!"

In forming sentences out of certain given words, this was evolved, "Politeness cost everything and wins nothing."

But in spite of all the funny mistakes made, the girls are learning many things; and one Great Thing that they will never forget. And oh; the difference that makes! You can see the change in their faces and in their lives.

These few months have taught me much more than I have taught others, and I wish that all the girls in America could have my opportunity. Then there would be more missionaries, and all these hundreds of girls, who so soon leave their girlhood for womanhood, would have the chance to hear of Him.

Oh girls and boys men, and women, do come along and see for yourselves!

BESSIE ZWEMER,
Luxor Girls' Boarding School.

A FAITHFUL WITNESS.

Some years ago a great stir was caused by a young Moslem, Mohammed Ibn 'Ali, a lad of seventeen or eighteen years, educated in the Government school of one of the Provincial towns of the Delta, and very bigoted. He had been coming daily to the Clinic for four or five months for treatment for his eyes, and had regularly attended the preaching, and with all his might opposed the work of God.

His father, a merchant, was also a regular and hopeful attendant, and seemed to be about to come out. He borrowed a number of our books, but eventually destroyed them all, and did not appear again. In May his son came as usual, but in one of the meetings a marked change seemed to come over him, and he called out, "Christ is God the Son of God, and I accept Him as my Saviour and Intercessor."

In a moment he was seized, and dragged off to the Government School and ordered to witness, that is, to repeat, "I testify that there is no deity but Allah, and I testify that Mohammed is the Apostle of Allah." Instead, however, he repeated, "Jesus is God, and the Saviour of men." They then beat his unmercifully, and dragged him to his father's house, bound him, and slung him to the ceiling, the rope being under his arm-pits, and told him that they would kill him unless he witnessed to the Prophet. Again he refused, saying, "All right, I cannot help it." His father was away from home, and they waited his return before taking any further steps.

On two occasions the boy got out and stole down in the dark, and a few words with Rustum and Bulus. One night the latter was buying his supper in the market, and saw the young man there with a crowd around him, beating and swearing they would kill him. His salvation from death, from the human standpoint, seemed to be the fact that the English are in authority in Egypt, and they fear the consequences. The missionary was powerless, for the boy was not of age, and he would have been charged with kidnapping if he had sent him away, or taken any action. Shortly afterwards the lad completely disappeared, and nothing was heard of him.

About two years later his father came, asking the wife of the missionary to visit his wife. She was very ill, but God answered prayer, and quickly she was restored. The missionary lady once saw the son Mohammed in the house, but she could get no chance of speaking to him. He was dressed as a Moslem and living

as one. The next year he came to the Mission house. He wanted to be sent to another station, and prepared for baptism. When it was found out he was forbidden to come, and no more has been heard of him since. His relations say that he is dead.

The above simply told story has been copied from "Lacked Ye Anything?" "Story of the Egypt General Mission," our young sister Mission co-operating with us in the Delta. The story sets forth the opposition which is a sure thing in the life of every convert from Islam. We all need to be able to prevail in prayer for all these who have to meet such great difficulties in their way up to Christ.—Ed., M. Finney, Tanta.

TEXT: "THE CHRISTIAN MISSIONARY."

The following narrative tells how the town of Suez was opened up to Christian work. Attention was first directed to Suez by the late Rev. R. H. Weakley, of the British and Foreign Bible Society, who looked upon it as a strategic center, large numbers of pilgrims passing through it annually from all parts of the Moslem world.

When opened there in 1900 it was the only light on the shores of the Red Sea, and in direct touch with Jedda, the port of Mecca. No missionary had ever settled in the town before till Mr. Logan of the Egypt General Mission went and found the people very suspicious and unapproachable. For the first five months the heavens seemed brass, and the earth iron. He applied himself to the publication of Arabic tracts and some thousands of copies were distributed in Egypt. Then an old Turkish Cadi, an enlightened man, came to the town on his way to Mecca. He stayed several months, and became very friendly, visiting Logan daily. One Friday he preached in the Mosque, and took for his text the Christian Missionary, his friend. He compared what he had seen of his life with what he had seen of the lives of the Moslems of Suez. His sermon made a deep impression, and the attitude of the people completely changed. A request came from the head of a large Moslem school that Mr. Logan would give the boys an English lesson daily, and at the same time the Coptic community handed over the superintendency of their school to him. A Sabbath School was started, and a native evangelist partly supported by Logan and partly by the Copts engaged. Every week six meetings, for the reading of the Word and preaching of the Gospel, were held in the Coptic Church, which previously had not even possessed a Bible.

A large corner shop was taken and converted into a Book Depot and Reading Room, and a circular issued inviting all and sundry to make use of it. Nightly meetings were held, and God gave tokens of His workings both amongst Christians and the Moslems. During the first few months visitors came from India, China, Turkey, Persia, Syria, Morocco, Adem, Yemen, the Sudan, and the Hejaz, uncouth looking pilgrims from Tartary, and Turkenstan, and the shores of the Caspian, and Bedouine from Sinai. Truly visitors from many lands, all on their way to Mecca, pilgrims to the holy Moslem Shrine. Many of the strange sects of Islam were touched, besides, Jews, Armenians, Copts, Catholics, Maronites.

A learned Brahman from India spent nearly a month in the depot "disputing daily." All heard the Word of God, and most of them carried away some portion of it. May it not be even now that the incorruptible seed of the Word is springing up into everlasting life in some of these hearts.

The above has been copied from "Lacked ye Anything," the story of the Egypt General Mission because it gives some beginnings of work in a town in Egypt which is being made historical these days, occupying as it does an important place on the great highway between Egypt and Palestine, and the Near and Far East.—Ed., M. Finney.

MISSIONS AND MUNITIONS.

The world is learning that in every campaign munitions are vital for success. The Holy Scriptures are indispens-

able munitions for the Missionary Campaign; and the Bible Society is the arsenal from which they are drawn. This service the Bible Societies render without expense to the missions themselves, acting as someone has well said, "As the Lord's stewards in this great matter."

To secure accurate translations of the Scriptures throughout the mission fields all over the world, and to provide editions to meet the need of each tribe and people, forms a complex and costly problem. The Bible Societies relieve missionary boards of this heavy part of the missionary task.

Since the outbreak of the war, in spite of grave difficulties and increasing cost, the Societies have kept faith with missions' needs all over the world. No missionary has had to slacken his work through shortage of these munitions. The war adds enormously to the heavy cost of this sacred duty; but, cost what it may, the Bible Societies will faithfully carry on their service as a steward of the mysteries of God.

The way the readers of the Magazine can help in this great work is to remember to send gifts to the Bible Societies every once in a while.

The following is a clipping from the Monthly Magazine of the British and Foreign Bible Society telling of their new department of work which has lately been opened up in Tanta, Egypt:

"The whole secret of successful colportage in Egypt is close supervision. In the Delta all the colporteurs have been brought into one center—Tanta—where there is a well stocked Bible Depot under the care of Mr. T. P. Bevan. Here each colporteur, his time and his expenses, are carefully supervised by Mr. Bevan, who will devote himself to this department of work. With its numerous railways the Delta is not a very difficult area to cover, though it contains massed together a population of about nine million people. Under this arrangement our colporteures will leave Tanta each Monday morning by early train for a six days' itinerary, which will be changed week by week. Every eighth week the colporteur will spend at Tanta, receiving training and instruction."

The Superintendent of the British and Foreign Bible Society's work in Egypt is our good friend, Mr. C. T. Hooper, who is always a welcome guest in any of our mission circles.

—M. Finney, Tanta, Egypt.

BIBLE WOMEN'S CONFERENCE, CAIRO.

The Cairo Bible Women's Conference has closed and can be called a success. It differed from the others in that it was held in afternoon and evening sessions only. This seemed more practical under the circumstances. There was certainly a beautiful spirit manifested all the time and such good audiences attended the open meetings. The meetings began at 2:30 o'clock each day with a lesson from I John led by Miss Thompson. From 3:15 to 4:00 was a study in the tract entitled "Conversion, What Is It?" led by Mrs. Hart. Then are addresses.

First day by Rev. Ghubrial taking for his text Phil. 4:3. The second day the open meeting at this hour was led by Mrs. Zwemer. Her time was given mostly to instructing the women as the manner and matter of their teaching. The third day Rev. Ghubrial Riskalla had this hour with the women. At the close of this hour each day they had an hour, some spent the time in prayer and most of them enjoyed a good supper which was provided for them. It would be impossible for them to go home and come back so it was arranged in this way to keep their minds more free of other things and give an opportunity to fix them upon the lessons which were given to them.

At 7:00 o'clock the first night Rev. Wasif Philubus preached on "The Love of God," John 3:16. Second night the same speaker had "Marks of Christian Love," 1 Cor. 13:4-8. Third night Mr. Hooper of British and Foreign Bible Society spoke to the Bible women. Rev. Wasif Philubus preached the last night on 1 Co. 13:13.

Miss Thompson managed every thing beautifully, from the first to the last,

and one felt that it was a good opportunity to learn much from her in so many ways. But she did look so weary and overtaxed with the strain of the many and varied duties which fall to her share to look after. So ended the Cairo Conference.

MRS. HART, Zagazig.

BIBLE WOMEN'S CONFERENCE, TANTA.

The conference for the Bible women of Tanta district and of Alexandria was held in Tanta at the home of Mr. Boyd. He and his family kindly turned their house over to us and became our paying guests. We furnished a cooked dinner to the Bible women and let them get their own breakfasts and suppers, providing them only with a place and a stove. The arrangement was very satisfactory and probably the most economical. We think the small conferences in different sections are preferable to one large conference because we can gather the women around a table as a class. This secures good attention and permits of individual questions and answers.

The conference lasted three full days. The first period, the morning, was the prayer hour. The second was given to Bible study. We studied the first Epistle of John and once more were surprised at how much we still could learn about a portion of scripture that we had been reading all our lives. I think the most important thing about this scripture study is to show the Bible women how to study the Bible. Some never realized that they should do more than read it. This study gave an opportunity to emphasize some of the cardinal points of our belief. To prove how necessary this is one need only mention that one of the women, in answer as to how salvation was to be obtained, said, "By faith and works." The Coptic church, like the Catholic, emphasizes "the works" as being essential to salvation. The Mohammedans also lay great stress on "good works."

The third period each morning was given to the study of a pamphlet "Conversion, What Is It?" This pamphlet gives scriptural reference for each assertion and is very helpful in showing how to reach the unconverted. The first period in the afternoon was spent in studying the tunes of our new edition of the Psalms. Our Bible women are often the only ones to lead the singing in our village prayer meetings, so this study is very necessary. The second period was devoted to an address, each in line with our conference topic, God is love; Love is of God, John 4:16, 17. Each day closed with evening prayers. We thank God for the inspiration and blessing received.

MRS. C. S. BELL, Alexandria.

P. S.:—An extract from Mrs. Bell's letter to M. Finney when she sent in the above report gives an interesting little touch to the account:

I got home better than the Bible women. Sitt Attra and I got off at Sidi Gabr. Gassim was there and took our baggage. A tram for Bacas came along and we put her on it and just then another came, which we ran and caught. There was a high wind but no rain. But at the hospital, I suppose the one at Moharrem Bey they were unloading a lot of wounded soldiers and that held up our train a full hour. Of course the women thought it an awful hardship. They didn't think about going home to find their sons there, while the sons of other mothers lay wounded and dying so far from home and mother. But we are all built that way a good deal.

I'm sorry you are not well. We have had very bad weather here, too. For two days we have had a very high wind and the sea is raging.

Regards to the folks.

Your sincere friend,

MYRA BOYD BELL.

"A NEW HOUSE."

The other day we went into a house we had never visited before. Here we found an old lady sitting in the sun, combing her hair. She seemed very glad to see us and said she had lived right in the midst of people like us, in her home town. Yes, they looked like angels, just as we did and they were very good. They gave oil to keep the lights in the church

burning. Later we discovered that the other "angels" were Syrian Roman Catholics. The old lady then gave us a long history of her illnesses. Then she gave us a bit of her family history. She said her father had been a priest and her brother was one. She, too, was very good. Yes, by God, her heart was pure before Christ. I then remonstrated with her and told her it was a sin to swear by God and quoted to her what Christ had said about it. She was very much impressed and said, "Why, I've been sinning dozens, yes, hundreds of times a day. I didn't know it was forbidden to swear by the Lord. Perhaps that is why I am sick all the time. He is punishing me for sin."

After some further reading of Scripture we rose to go and she begged us to come often. We told her there was a weekly prayer meeting for women and she might get her little grandson to take her. She answered, "Oh, he, why, he would only curse me, if I asked him to." She had something in common with old King Cole of Mother Goose fame, for although she did not call for her pipe and her bowl, she did call for her cigarette and her cup of coffee. The daughter-in-law served her coffee, lighted her cigarette, and then retired. The old lady told us to call her back. We tried to, but she did not come. Her mother-in-law then remarked that she cared for nothing religious, "And my son too, though he pays money to the church, he never goes and he curses and uses very bad language." So you see the old lady was the only pious member of the household and by means of our visit she found that even she was not perfect.

She was a good specimen of the average Copt. Do you not think we need to carry the Gospel to these descendants of the Christians, converted under the Apostle Mark's preaching?

MYRA BOYD BELL,
Alexandria.

A JOURNEY TO LUXOR AND BACK.
(Notes by the way).

It was a bitterly cold night, dark and weird; the train rushed along mile after mile, nothing to be seen only the flying sparks from the engine which seemed to make the darkness deeper. After rushing for miles there would be a sudden cessation of the throbbing engine as we pulled into a station and then the sound of human voices, shouting and calling out to each other, then the banging of doors and ringing of bells and we rushed on again into darkness. At last the night was ended and the dawn began to break, the smoke of a thousand fires hung low above the ground, the clouds in the east took on the richest of coloring, deep gold, scarlet, pink, and an indescribable display of color effect; and finally the huge orange ball slowly coming over the horizon and is was day. Some hot coffee and toast at this point did not destroy the pleasure and wonder of the sunrise.

Two hours later I arrived at Kous and was met by Mrs. Phillips; the donkeys were ready and we mounted our steeds and rode to the big church at the other end of the town, heard a good sermon by Dr. Phillips and after the service I was greeted very warmly by the congregation, and we called on several families near by, then we rode about a mile to the river, where the mission boat was anchored. It was a delight to be on the clean, quiet "Witness." In the evening another ride to the town to the house of a member of the congregation. A bountiful dinner was served which is a characteristic feature of hospitality in this part of the country; the meal was well served and everything was very good. Next day we went to the small village of Touk, the other side of the river; a meeting was held in a Christian house, and while waiting for the women to gather, Harriet Phillips and I walked round the village and did a bit of evangelizing on our own account; we invited all the women, we met, to come to the meeting. Some Moslems invited us into their houses and we had opportunity of giving them a message. It was the first time any foreign woman had visited the

village, and two different women told how they had had dreams two days before that a foreign woman would come and give them good news. Mrs. Phillips had a Bible reading with the Christians. One Moslem woman was in the meeting and she seemed anxious to learn everything; at the end Mrs. Phillips spoke on "Christ being the Light of the World" and that believers, too, must be lights in the world. The old woman gave a beautiful testimony, she said, pointing to one of the Christian women, "She is a light," we turned to look, and we saw a bright little woman with a shining beaming face; she certainly was "a candle shining in the night." There are none of the ordinary means of grace in that village, only an occasional visit from an evangelist. After the meeting we returned by devious paths to the boat; the sailors had to carry us aboard because of a stretch of mud too wide to jump. Mrs. Phillips was an easy burden, but there was an almost audible groan when my turn came to be picked up, and hoisted on board. We maneuvered across the river until we made the "Witness."

Next day we started off again for a women's meeting in the town of Kous. The women were interested and intelligent. After this meeting we visited the girls' school and had the privilege of asking the scholars questions, and very creditable answers were given. English is also taught in this out of the way place; the girls understand the meaning better than they pronounce the words. The pastor is progressive and earnest.

From this town we took the train and went to Luxor. Here I visited the school and saw many wonderful things; there was a spirit of great excitement all through the building because of the commencement and closing entertainment before the Christmas holidays. This school is a beautiful tribute to Miss Buchanan and to her unselfish and untiring energy in raising the building and the prestige of this institution. The girls did excellently; their needlework was very good and their other accomplishments are deserving of high praise. I was glad I happened in Luxor at this juncture.

Of course I rode over to see some of the famous temples, and marvelled, as thousands of others have, at the wonderful architecture of these beautiful old buildings with the paintings and carvings. Even more wonderful than their construction is the work of reconstruction. Amongst other things in Luxor during this wonderful week I was present at the wedding of an evangelist and a Bible woman; the service was long, four clergymen gave the bride and bridegroom plenty of advice how to treat each other. If they observe and do what they have been told they will be an ideal couple. The bride and matron of honor (Mrs. Phillips) looked charming; they, and other members of the wedding party were seated on the pulpit platform in front of a large congregation. We all congratulated the happy couple and left them to partake of a well earned supper. The next evening our party started back to Cairo. A dusty, dark, cold journey; but a hot cup of tea blotted out the discomfort and only left the memory of a delightful seven days of travel and friendship and of things seen and heard never to be forgotten.

AMY E. ZWEMER.

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

THE AWAKENING.

The missionary sat in his tent door and looked over at the nearest village. The gathering dusk hid somewhat the ugliness of it all. Only a dim outline of the mud walls was visible, but the smoke and occasional flash of the evening fire showed that bread was being cooked for the evening meal. For fifty or so Indian Christians this dirty mud village was home. Many of them had been baptized Christians for years, the missionaries had labored with them faithfully and long, now for the past year an Indian worker had lived in their very midst and had sought by earnest effort to waken them into a realization of what true Christianity is, but still they re-

mained hard, indifferent, self-satisfied.

Oh, yes, they were Christians, they assured the missionary. All the village, and villages for miles around knew they were Christians. They did not want to be called Chuhras at all. But as for giving up old heathen customs and living according to the Christian ideals taught them by the missionary and Indian worker—that was a different matter.

And as for attending service on Sabbath, or when the missionary came—well, it was very difficult. The cotton must be picked, and much more work in the fields and in the house just really had to be done. And anyway, what was the use? Had they not all learned the Ten Commandments, and the Creed, and the Lord's Prayer, and been baptized and made Christians? A few of them, indeed, had even learned some Bible stories. What more, pray, was necessary? As the missionary sat and thought of it all, discouragement filled his heart. What more could he do? He had honestly tried to teach faithfully and tactfully and lovingly. The Indian preacher placed here was the most capable man in all his force of workers. And yet they had both failed miserably, it seemed. The people would not wake up.

The missionary's meditations were interrupted by the coming of the worker, who wished to consult regarding plans for the work.

"Sahib," he said, "you know next week there is to be a Christian Endeavor Convention in Gujranwala. I've been wondering if it would do any good to send two of the boys of this village to attend it. They might, you know, receive an awakening there which would help them to arouse their people in the village."

"All right, let's try it," said the missionary, "though that seems to me a rather hopeless task."

When it was suggested to Jhanda and Pira that they go to the Convention they accepted with alacrity. It would be a great lark to go to this "jalsa" and have a good time among all the other young people gathered there, with all their expenses paid.

But at this time, and for weeks before this, many people had been praying for this very Convention, that all who attended it might receive a blessing, and especially if any came merely from curiosity or a desire to have a good time, that their hearts might be touched and they might be led to dedicate their lives wholeheartedly to the Lord.

So it came to pass that Jhanda and Pira in this Convention got a vision of what it means to be a real follower of Christ. And because God touched their hearts they determined to go back to their village and by their own lives show their own people what they had learned.

It was not easy to stand out against their elders and refuse to countenance practises which they knew to be wrong. It was not easy to try to teach others what little they themselves knew when those others had no desire to learn. It was hardest of all to try to live daily as true Christians when those about them scoffed. But little by little the patience and humility and earnestness of these two uneducated boys had their effect on the lives of the sleeping Christians of the village. They gradually became more responsive to the efforts of the worker to teach them. It began to seem easier to find time for services together. And finally, in many of the hearts, there came a real desire to learn to live as true Christians.

So this village of indifferent, unresponsive Christians woke up. Now it is with pleasure that the missionary looks forward to camping there, and the worker's heart, formerly so cast down and discouraged, is full of joy.

MABEL C. STEWART.

A CHRISTMAS IN CAMP.

We had been in the habit of spending Christmas in Gujranwala, but this year with one consent our camp decided to stay out in district. We had a slight misgiving concerning the result, for holidays in India have a special power to produce homesickness unless so full of excitement that such feelings have no chance to creep in. But we were deter-

mined to stay out and began our preparations.

A trip to the city for supplies, a day spent in frying doughnuts, baking cookies and making candy, and an evening given over to trimming the tree and decorating the tent, and a quiet Sabbath brought us to Christmas morning rested and ready to enjoy the day. "Merry Christmas!" gleefully called our little girl, for whom the anticipation of the day worked as an alarm clock. Up before daybreak we worshipped Him Whose love gave us the Savior so many hundreds of years ago.

Breakfast being over, Santa came, dressed in his red suit and sleigh bells, his arms laden with surprises for each of us, including the servants. With words of advice and fun he added to the merriment of the occasion as he distributed our gifts.

After attending the church service in the city we came back to the village where we had been invited for dinner. Prompted by curiosity a crowd of non-Christians always gathers as an interested audience at a Christian dinner. As we drove up to the *basti* (that part of the village assigned to the low castes), we were received by a display of firecrackers and were led to the home of our host. After a Psalm of praise and an invocation of God's blessing, the people remained in the court-yard while we entered the house. It was a mud structure consisting of one room with the stable in the rear. I stopped at the door, the only entrance to the dwelling, and felt a deep repugnance at the filth and stench within. But only for an instant did I hesitate, for we learn to endure these things for the sake of Jesus Who loves these people in spite of their dirt. We squatted in Indian fashion upon the blankets spread on the floor, and observed that the chrysanthemums we had brought were in goblets in front of us. In a little hole in the wall above was a pigeon. Across from him on a little mud rest was a tiny bowl of oil, the family lamp, the dripping from which made a greasy line down the wall. Behind the curtains which partitioned the room for the occasion, were beds and bedding, household supplies, and the dinner. Not exactly clean nor inviting were the surroundings, but it was their special day and we tried to contribute our small part to their joy in it.

Four or five men passing behind the curtains soon appeared with large brass trays piled with rice. The people in the courtyard—men on one side and women on the other—were also served, and we all ate of the same food only in a different manner, for by request we had brought our spoons. (Indians prefer their fingers.) Since it was necessary to rent the cooking pots of the Hindus, to whom the cow is a sacred animal, they dared not kill a calf as had been planned. Hence goat's meat was provided. The dinner consisted of rice cooked in two ways, some curried with meat and some sweetened to make a savory desert.

After a quiet service in the courtyard we visited with the Indians, each of whom received a picture post-card and a chrysanthemum. How these little gifts delighted them! Wouldn't you enjoy meeting some of the people? Here is the "babu" (Christian worker), a man of marked hospitality, with more zeal than ability. In contrast with the poorer workers he owns his own home and has built apart from it, a guest room where he studies, receives callers, and conducts the Christian services. His wife, ignorant and unread, has won a place in the hearts of all the people because of her happy girlish disposition.

Jiwan, the daughter of a mission worker and wife of one of the best men in the village, is more capable than the average village woman but has yielded to deadly sin. Time and again she has run away and led an immoral life. Several days ago she came to me with the complaint that her husband gave her no money, food, or clothing. Upon inquiry we found that due to her temper, fighting and swearing, the husband had put her in a house near his own but separate from it. We prayed with the family, and after exacting promises from Jiwan that she would try to live peaceably, we saw her reinstated in her

own home. Jawai, the daughter who, on account of her mother's conduct, has not been able to leave her father for the past two years, can now prepare to go to her husband. She is an attractive, modest, lovable girl who, though ashamed of the family unhappiness, is too loyal to speak a word against her young step-mother. Today as she sits among us so happy, so care-free, we pray that the home waiting for her may be full of peace and love.

Here beside me is poor, sympathy-loving Begam to whom an inquiry concerning her health is the signal for a fit of vigorous coughing. Whoever indulges her at once finds her a devoted friend, and to have Begam's support is to have the esteem of all the other women of the *basti*. Today she is delighted with the Christmas dinner, the like of which has never been given in that village. They are happy, too, that the missionaries have joined with them in making it a day of real joy and peace. If you could see how they have prepared themselves for the occasion, you would realize how important an affair it is in their uneventful lives. They have done what they could to "clean up," though for many of them that has meant merely to wash their faces and tidy their hair as they do not have changes of clothing.

Resham coming up to me asked if she might see the "Christmas tree," a branch of a thorn tree the Sahib had cut by the permission of the village authorities. All were invited to see it after a careful explanation that it was only for the baby's amusement and not for worship. In the middle room of the tent, tied to the side curtain, was our little tree. It was not evergreen, but the thorns formed natural hangers for our paper ornaments — bells, balls, corn copias, baskets, stockings, and many other decorations associated with the Christmas season. There were candles, too, but they dared not be lighted because of the danger of fire. At the very top was a silver star suggesting the star that led the wise men to the babe in the manger. The people never tire of hearing that sweet old story, so we had it again. "Yes," said Resham, "He loves the poor as well as the rich. That's why He was born so poor, just to show us."

As they went home to prepare their evening meal and we turned to finish a few little things in preparation for ours, the thought of our *munshi* (language teacher) came again and again to our minds. Chuni Lal, a respectable young man of a high caste Hindu family, who had for some time been an earnest inquirer and had studied the Bible thoroughly, had at last made the supreme decision. His father, upon hearing that he was to be baptized, came with the family, a three day's railway journey, to dissuade him. The *munshi* was constrained to go with them, and for four days and nights was under guard. Evidently the father was convinced that all danger was past, for he brought his son back to us. Immediately upon the father's departure, however, Chuni Lal came to us and said, "Now I am ready. Arrange for my baptism as soon as you can." The following Sabbath after an impressive service in camp and in the presence of a few villagers, several *babus*, the servants and missionaries, he confessed Christ and was baptized. Overflowing with joy he wrote to his father a wonderful testimony of the peace and happiness he had found in his Savior. Again the father came in search of his son, but with the aid of the Sahib the *munshi* was able to escape to a safe hiding place. Padri Jiwan Mal tried to persuade the parent that he had not been disgraced but nothing seemed to soften him. All traditions taught that he had been disgraced when his son left the faith of his forefathers, especially just now when he had just bargained for the boy's marriage to a little ignorant Hindu wife. Our hearts went out in sympathy to this father and son, for in Indian as in the whole world, parental and filial love is exceedingly strong. Though the father has gone home, the boy has not yet returned. We know he is being cared for and is so happy in his new life that he is willing to suffer all things for his Master. So our thoughts dwell on him and on his new

found joy in salvation, and we praise Him Who loved us so much that He "sent His only begotten Son into the world that whosoever believeth on Him should not perish but have everlasting life."

As the table was being spread, I stepped outside the tent and what a sight was before me! The sun had gone down, but the afterglow was wonderful. The clouds gathered at the horizon reflected the glory of the hidden sun, and the village in the evening twilight was a sight to be remembered. Eminabad is more than an ordinary Indian village. When Hinduism was at its height of power, this was the capital of the Punjab. All around are signs of the prosperity that once was. Its walls are now in ruins. The gardens on every side, once beautiful, are now in a state of decline. Here and there are tombs of Hindu priests and faqirs. To the north are the *mela* grounds with a temple and bathing pool. Save for a yearly *mela* (a festival similar to a county fair), these grounds are practically deserted except for a shepherd who occasionally camps to pasture his flocks. The whole village is suggestive of a decaying religion.

The dinner bell called me from my reverie, and soon we were a happy party of five around the table. "Look, Auntie," exclaimed the baby as the servant entered, "there are mother's two brown chickens." Everything was a delight to her from the small artificial tree, that served as a centerpiece, to the steaming plum pudding and candies. It was a real American Christmas dinner save for the lack of cranberry sauce. As our conversation drifted throughout the meal we spoke of our loved ones at home to whom the sun was just heralding the dawn of Christmas. As we thought of the weary, the poor, the sad, the lonely, we were glad we had stayed in camp to share our day with the villagers.

After dinner we had our evening praise and worship and then sitting around the tree, sharing each other's fellowship, we closed our day with hearts filled with the song the angels sang hundreds of years ago, "Glory to God in the highest and on earth peace, goodwill toward men."

(Mrs. W. D.) Irene C. Mercer.

THE PATHANS.

The following account of the Pathans is furnished for the Magazine by the Rev. P. W. Stephenson of the Church of England Mission College in Peshawar, on the northern frontier of India, bordering on Afghanistan:

When one passes to the North West Frontier of India one meets with an entirely different class of people from those farther south. Of course there is a sprinkling of down country people in all the frontier towns, but most of those in the towns and all practically in the villages are born of the tribes in the frontier valleys and beyond. A great number of these people are Pathans. This name is a comprehensive one which includes many tribes stretching from the Indus to the Western Frontier of Afghanistan.

The Pathan is a sturdy individual and has a reputation for bravery. His chivalry does not always appeal to the Westerner, but it is there nevertheless. A few years ago one of these tribes decided to make a raid on Bannu, one of the larger frontier towns. The late Dr. Pennell, who was in charge of the Mission hospital there, had often healed and helped members of their families. In order that he should not suffer they sent a guard to surround and protect his house while the rest of the tribe looted the town. This same doctor was forbidden by Government to cross the border. The tribesmen used to come and beg him to go and heal their sick, adding that they would protect his body with their lives. They would have fulfilled their promise had he been allowed to go.

This is one side of the picture. There is another. One tries to think sometimes of a parallel to the state in which the trans-border tribes live, and one concludes that the Book of Judges tells of about the nearest one can find. Individual prowess is greatly esteemed. A friend of mine was once introduced to a

man whom a student was showing through Peshawar College, and the student added with pride, "He is a great man, he has killed seventeen men already." You note he said "men." The Pathan chivalry does not think much of a man who kills a woman. It concludes at once that he is not brave enough to attack a man.

It is to this people that the Church Missionary Society has come with the gospel. There is no other Society except the Church of England Zenana Missionary Society (sister to this), working on the Frontier. At present we have got no further than the towns of Peshawar, Bannu, and Dera Ismail Khan. Even in the towns the work is mainly confined to institutions, schools and hospitals. One hopes that this is breaking down opposition, and that the day will come when there will be a big slide into the Christian church. In these towns we have Christian congregation, but the number of Pathans among them is small. Surely when the sturdy Pathan does find an outlet for his energy and devotion in the service of Jesus Christ, he will be no mean soldier in the great cause.

MISSION STUDY IN EGYPT.

How we wished you might have all been with us on last Friday evening as we gathered in the large auditorium of the American Mission building in Alexandria. The occasion was a debate by four members of our Christian Endeavor Society on the question: "Resolved that the signs of the times point to a speedy conquest of India for Christ.

The society had just completed the Mission Study Course on India, and thought that in order that others, too, might have the benefit of what they had learned, and that the problems and needs of India might be brought before us all in a more vivid form, it would be well to have this open meeting.

There were over one hundred and fifty present, as compared with an average attendance at the weekly meetings of about fifty. The debate was in English, as are all the meetings of the society. After the opening prayer, we were favored with a piano solo, also a duet, by teachers from the Central Girls' School. Then again between the two parts of the debate, we listened to two numbers from the new metrical version of the Psalms in Arabic, sung by teachers from the Girls' Schools, and teachers and pupils from the Boys' School.

As the debaters spoke, we realized anew the great need in India, and also the great opportunities, and many resolved in their hearts to be more faithful in prayer for India, and especially for her Christian workers and native Christians.

While the judges were making their decision, one of the members of the society, with two of his friends, gave us some Arabic music, he playing the flute, and the others violins. It was a most enjoyable and instructive meeting and our hearts rejoiced when we saw that our little Christian Endeavor Society could reach and touch so many people, and that there were evidences of deep interest on the part of so many, in the work of Christ in India.

Two years ago the society decided to make a trial at having a Mission Study Course and a book on the Sudan was secured and studied. It was so successful that this year one on India was studied, and we are planning for another one to begin next fall.

When we realize what this means for the future of this society and this church as a missionary agency, and see some of the fruits of the work in our schools, we cannot but realize anew how God has, and is, using our mission schools. For in no other church nor among no other people in Egypt, would such a thing be possible. Truly the Gospel of Jesus Christ is bringing light into this dark land, and may we not be much in prayer that the good work may be continued and extended until this land is truly Christ's. And especially as women in a Christian land, should we reach out to help these who are living under the shadow of Islam. For what are we better than they, except that God in His mercy has permitted us to live in a

Christian land, where woman has her rightful place in the home and in the society. And as we see the women of this land beginning to take their place, and the Christian men, to realize their own and their country's need of enlightened Christian women, we long that the good work may grow and expand.

NELLIE SMITH,
Alexandria, Egypt.

NEWS ITEMS.

Rawalpindi. Of our new missionaries Prof. and Mrs. R. R. Stewart are stationed in Rawalpindi. Prof. Stewart for the College and his wife kindly going to camp for the present as a companion for Miss Lawrence who otherwise would be alone. It is hoped that Rev. and Mrs. John H. Stewart will arrive in due time to take over the Rawalpindi district work before Dr. W. T. Anderson and Miss Lawrence go on their furlough next spring.

The work among the Indian Christian troops in the Rawalpindi Cantonment is very encouraging this winter. Many of these come from different parts of India and are from Presbyterian and Methodist Missions. There are about fifty young men in one camp, and as the distance is too great for the men to come to our church one of our workers goes to preach to them every Sabbath morning. Recently an interesting baptism took place here, that of a Hindu *havildar* (native sergeant), connected with military works, who has been asking to be baptized for several months and has shown evidence of having been born again, and boldly witnessing for Christ before his Hindu brethren. Before going to the frontier last spring he said that he knew if he were killed he would die a Christian even though he were buried as a Hindu.

Pasrur. People report a good Presbytery meeting at Zafarwal which they attribute to time spent before the regular sessions in devotional Bible study and prayer. The Indian members thought it the best meeting for years.

Gurdaspur. Itinerating missionaries, like many others, have met with difficulties in the way of bad roads, owing to the heavy late rains of this last season. They say, "Many of our village roads are under water or entirely washed away, but with the motor we are able to go the long way around and get there. The non-Christians are ready to hear every where. We have three native preachers with us this year, and hope to reach more villages than ever before. The new home is getting along nicely. Miss Anderson is assisting the builder all she can and thus allowing the building work to interfere as little as possible with itinerating. With her help and the motor cycle both works go on very well."

Pathankot. Owing to the failure to secure camels to get to camp, Dr. Caldwell has been detained for a time in the station where in addition to his usual work, he has been holding a much appreciated service for a number of English soldiers quartered there. Pathankot is regretting the necessity which recalls Miss Cleland to Sargodha which has spared her for about a year, for the women here remember her lovingly for the work she did among them some years ago.

Khangah Dogran has been bereft of its unmarried ladies, so Mrs. Chambers has the women's work to look after at present, so far as she is able. The Seventh Day Adventists have given trouble in some parts of our mission field, not being amenable to any rules of comity observed by other missions, Khangah Dogran has especially suffered from encroachments. So a small tract is being published in Urdu for distribution among the workers and people concerning the work and doctrines of the Seventh Day Adventists.

Sargodha. Miss Warnock reports much to encourage in the district work, both among Christians and non-Christians. She desires prayer for the work, and adds, "We believe the Lord is ready to do great things for us."

Sialkot welcomes Prof. and Mrs. Chas. Stewart, but is sorry to hear that Dr. J. H. Martin is not to be out this winter,

especially in view of Mr. Laing leaving for home in the spring.

Jhelum. Rev. and Mrs. Emmet Alter have begun work with the district missionaries in camp. Their help is much appreciated in this station, already or soon to be so depleted of its force. Our Dr. Simpson is at home and Rev. Harris J. Stewart and Miss Logan expect to leave before the hot weather.

—E. F. S.

INDIA

Mrs. E. F. Stewart, Sialkot, India, Editor.

Jhelum, January 4, 1918.

My dear Mrs. Moore:—

Mrs. Holliday, whose work for the Magazine was to have begun with this number, has been called to a higher and more glorious service in the Better Country. She seemed so strong and well since her return to India last year and, with her husband, was getting the winter's work well on the way (they had already visited forty villages), when on November 19th symptoms were noticed which led to medical advice being sought, an operation decided upon, a second found necessary as soon as the first wound should heal. Preparations were made for this second ordeal December 28th, when, before the knife was used, under the anesthetic, the call came, the curtain was lifted, and she was ushered into the presence of Him Whom she loved and served here. Her last words as she went to the operating table were, "Perhaps I shall awake in the presence of the King."

Only a few days before, in writing about the work of the Magazine she had added, "I am thankful to you all for your prayers. God is supplying my needs abundantly. Pray that I may be willing to trust the future to Him—everything I have, my husband, my girls, every thing."

To say that she will be sorely missed does not express all that is felt in this loss. We cannot understand why she should be taken from us, her dear family, and the work to which she was so devoted. We only know that the heavenly Father makes no mistakes. May He comfort her bereft ones here and in the home-land, and enable them to look heavenward, where in His good time a joyous reunion is in store for them.

Perhaps an apology is unnecessary for my taking the work of the Budget this month. Steps have been taken to elect another editor and we hope that whoever is chosen may be able to have material ready to send early in February. Some delay is inevitable, as most of the missionaries are itinerating in district and the selection will have to be made by correspondence.

Yours sincerely,

E. F. STEWART.

A tribute to Mrs. Holliday will appear in May issue. Mrs. Holliday was elected by the India Mission at the Annual Meeting last October to have charge of the editorial work on the Magazine. Mrs. E. F. Stewart resigning to come to America. Mrs. Charles Stewart (Jeannette Hopkins) has been appointed to this duty. Mrs. Holliday had only made her plans for this important duty. We know He doeth all things well and sorrow not as those who have no hope of eternal life.

—Editor W. M. M.

"THINGS AS THEY ARE" AT CAMPBELLPUR.

I wish you could peep into our little abode. When we first came there was no house in the English part of the station available for us, so we began mission work in Campbellpur living in one of the Indian houses in Pleaders Street. We do not consider it a mistake that the first missionaries of Attock District have made their home among the people in the district headquarters. The inhabitants of this part of the Punjab like to do business in their center, so in the houses of the town we meet persons from different parts of the large area governed from this place.

It is just a year now since we came, and we have not been unhappy in our twelve by twelve living room, with a dining room and some tiny dark ones, one of which is our kitchen while the others serve as box and store rooms. There are no windows, but the kitchen

is not much wider than its door, which stands open, so that it is light enough. The rooms surround three sides of the courtyard which is separated from that of our neighbor by a wall as high as those of our verandas. At one side is a high house, but on the other is a one-story like our own, and we are very glad it is not higher than ours to shut out the sunshine which we do get in one end of our courtyard, for in winter in India we do love the sun's rays so long as they do not fall directly on our heads.

Pleaders Street is a line of houses built one against the other and occupied by men whose sign boards read, "Pleader, Chief Court, Panjab." Hence the name. It is a wide street, lined with trees on both sides, and might be a nice place were it not for the unpleasant things always connected with living in an Indian town. So the front of our house remains closed, and when in doors, for the most part, we stay in the verandas. The one off the dining room, no matter what the weather, is our bedroom, in which Miss Brotherston also has her desk. In one end of the narrow living room I have my cozy corner. These are on opposite sides of the courtyard. We are crowded, but not unhappy.

The city is a pleasant one to work in, as it was laid out in 1904 under British supervision, and is in squares, with all streets wide, and we have none of the tall houses and narrow lanes of old Indian cities.

We were welcomed into some houses when we first came, and the number keeps increasing. One man is very anxious for his wife to overcome her old high caste Hinduism. He had her ask us to tea, and he and she sat at the table and drank tea with us. It was made and served English fashion by the lady of the house whose husband had instructed her, and the grace with which she did it was very pleasing to him. He said, "My wife is very conservative, and she has never eaten with Christians before." He also asked us if we should mind taking her along if we were going for a walk. In a few days we planned for this walk and sent for her, but she had an excuse. We sent again a few days later, and this time her husband was at home. When she made excuses about walking he sent for a tonga and we drove to the public garden, walked about there for a time and then came home, and we knew she had enjoyed being out with us. Since then a friend of her's, the wife of the highest Indian official here, has asked us to take her out walking. I regret that we cannot do more in a social way among people of this class.

A young woman who was in school in Rawalpindi before I went home last, afterwards went to Ferozepur and passed her Matriculation Examination. I have never any where seen a girl who was brighter in school work than she. Her mother married her to a man teaching in this place, and for some time she was here. As soon as she found where we were she came to see us again and again. These things show longings for higher ideals than Hinduism can supply.

We have been urged to start a school and are allowing a few children to come to us for a part of the day, not admitting many, as we have no teacher. Campbellpur needs a good girls' school badly. There is only one High School in all Attock District, and that for boys only in this place. But four women in a thousand in this District can read and write. In education this is the most backward district in the whole province.

Mrs. J. G. Campbell sends the following notes from Pasrur:

The pastor and his wife held an excellent Christmas "jalsa" at Ban attended by a large gathering of their people from all the villages of their congregation. They had an interesting program, followed by wrestling and other sports. The best of all, however, was that, instead of being treated as has been the custom, they gave an offering of sixteen rupees for the aid of wounded soldiers, and it was done on their own initiative. Our people have been so long used to receiving rather than giving that such a move on their part gives us much joy.

The Kalaswala people had a New Year's celebration as they have always

had for years, but instead of sweets, a good meal of meat and rice was given to each family. This was a community dinner. All the workers went to the bazar and preached in several places. They say that the reception given them is remarkably good as compared with what it was other years.

Munshi Kukku has a fine lot of people in this place, though when Mr. Lytle sent him here years ago he said, "I am sending you to Sodom!" Now there is no place in the mission where one can find a better set of Christian people. It is a treat to hear them sing, accompanied by their drums and tambourines. We are trying very hard to build a church and school house there. They have some fine Christian boys and girls in school and three teachers, but no building. The hope is to build a school and church combined. Some funds are in hand, but not enough for the sort of building required.

The people in the rice district are giving very generously for this half year's collection. We hope soon to have a self-support pastor settled there.

We have three new men starting work this winter as a result of money provided by some friend of missions for advance evangelistic work, one of these in a circle which has been vacant for lack of funds, another among the Bhatwals, a caste of Hindus which seems to be rather hopeful just now.

We are glad to welcome Miss Mabel Stewart to our district force, and Miss Fleming to the school, though sorry at the same time to lose Miss Whitely who goes home in the spring on furlough.

The inspection in the Girls' School is over and eight girls have gone from the fifth grade to the Sangla Girls' School. There were no failures in the Bible examination this year. The girls all did well, and we are very happy over the result. The entire work of the school was better than last year. The repairs made necessary by the damage from heavy rains last summer have been completed and the girls can now be cared for in the cottages as usual, instead of camping in verandas as they have been doing since school opened in September.

CLEANING UP THE PUNJAB.

"Cleanliness is next to godliness" and it would take but a day's trip through any of our Punjabi villages to convince our readers that the people, as a rule, are far from God.

To be sure, if you could understand their language, their lack of cleanliness would not be the strongest proof, but it would be a most apparent indication. One day we were inviting the Christian women of the surrounding villages to the coming Sabbath service at the tent. We urged them to wash their children's faces for the occasion and to wear clean clothes themselves. They replied that they were ashamed to wear new clean clothes; the people would make fun of them and ask if they were going to a wedding.

We feel it would be a great gain if our people could be cleaned up, an almost necessary accompaniment to the heart cleansing that is of such vital importance, so we carry on a little soap business in connection with our itinerary work. True, it is not very lucrative, but almost holds its own. We were obliged to charge up twenty nice long bars of carbolic soap to profit and loss recently because a box ordered had been tampered with on the way. We comforted ourselves, however, with the thought that wherever it went, it was no doubt needed.

An old man came for medicine for itch and wished also to buy a cake of soap. We told him our work was with women, so he sat outside and had his needs supplied through a feminine medium. We were busy and supposed he had gone off satisfied when a voice sounded, "Miss Sahib, how shall I bathe with this soap?" We called out the necessary information to the best of our ability and have every hope that the poor old fellow would not think it necessary to eat the soap when he got home.

But really we feel it is worth while and are pleased to find that our soap is becoming more and more popular. The demand increases. Every little helps. "Here a little and there a little."

NANCY HADLEY.

Women's Missionary Magazine

ATTENTION!

Russia has a women's army known as the "Battalion of Death," who in the crisis for national existence enlisted for the defense of their country.

Our "Captain" has a volunteer army of 45049 which might be called the "Battalion of Life." Its three divisions are known as the Women's, Young Women's and Junior Societies.

The great objective of this "Battalion of Life" is the enthronement of Jesus Christ as Ruler of the nations of the earth. The vanguard of this army is engaged in intensive campaigns in foreign lands as well as in the out-posts in our own land.

Engagements and victories are regularly reported through the medium of the Women's Missionary Magazine and it is the only medium of communication between the army on the field and the home base.

The poverty of the equipment of the army in action, arises from the fact that less than a fifth of the volunteers read the "latest news from the front" and therefore know nothing about the essentials required for the victorious occupancy of the fields. If our vanguard is to be adequately supported our rear-guard must know the needs.

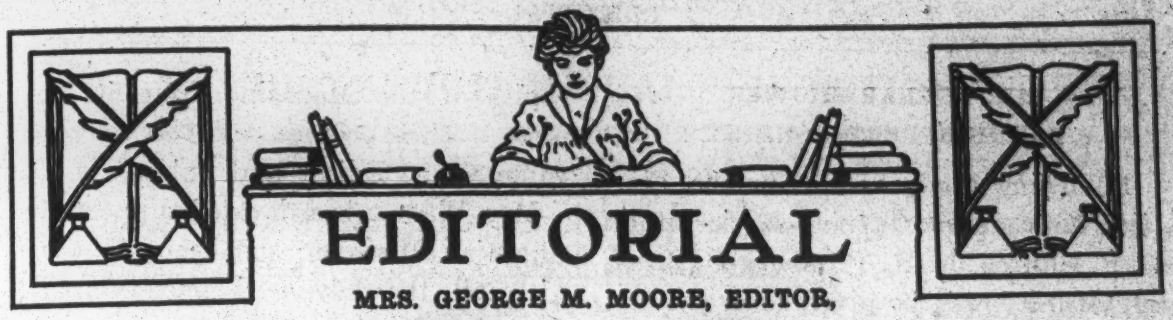
Our war cabinet, the Women's Board, is expected of necessity to have a comprehensive view of the whole field and to keep the rank and file informed of every need of our army.

For the small sum of one dollar every woman may receive twelve issues of this valuable and instructive bulletin. If our women only knew they would be interested and if interested all needed equipment would be speedily forthcoming.

To this end the Women's Board at its February meeting decided to issue the following war circular:

"Every member of the Battalion is hereby urged to undertake an energetic and persistent campaign for subscribers to the best missionary periodical published—our Women's Missionary Magazine—so that three thousand new names may be added to its mailing list at the general review of the Women's General Missionary Society, which meets in Pittsburgh next May."

Committee { Mrs. J. D. Sands, President.
Mrs. H. C. Campbell.
Mrs. Mary C. Porter.
Miss Elizabeth Milligan.



EDITORIAL

MRS. GEORGE M. MOORE, EDITOR,
XENIA, OHIO.

DO WE BELIEVE THAT THE CHURCH OF JESUS CHRIST IS RESPONSIBLE FOR MISSIONS?

The gospel message today is proving "the power of God and the wisdom of God unto salvation to every one that believeth." Never before was the message more gladly received in non-Christian lands. There are some who are saying that all our energies should be applied to winning the war and after it has been won then we will turn our thoughts again to the new interpretation and application of Christianity, the new political and international order."

"There could be no greater mistake than this. It is when the disaster is upon the world that the prophets should be preaching the new era." Foundations laid, the doors open, the lands of darkness being made ready for the forward movement of a prepared church, do not find the prepared church wholly a reality; but at no age in the history of missions since the first acts of the Apostles has it been so near a reality as now. The sublimest possibilities are awaiting in the greatest abundance on every hand. If the church will but now awake to meet the situation to answer the call to all lands and peoples, it will require the most stupendous action of love and service the world has even seen.

"What is now the mission of the church in this hour of crisis and danger?" It is not to do less for the nation's warfare against materialism, but to safe-guard the church from any retrenchment, and never to substitute any philanthropic work for the supreme mission of church and individual.

UNDER MARCHING ORDERS.

With this issue we submit to the readers of the Magazine an outline of the Program for the Pittsburgh Convention; as near completion as it has been possible to bring it to date.

Every part of it has been planned with much prayer that God might guide, and use it to make known His will; and we earnestly ask every one who reads it to take it before the Throne with the same prayer.

May we come to the Convention prayerfully; may the vast army of women who remain at home follow their representatives with their prayers. Pray that the Spirit may have full control; pray that every heart may receive a definite commission in His service; that each one may take away with her such a vision of an unsaved world, and of a Captain of infinite Love, as shall inspire many to new loyalty and zeal.

The world is in chaos today; socially, politically, religiously; and the minds of men are perplexed and the hearts of men bowed in sorrow for never before have so many momentous problems confronted the world.

There is only one solution for them all. God has reduced it to a beautiful simplicity: "Prayer+Faith—Victory." Victory which shall wipe out all usurpers and bow the knee of every nation before the Prince of Peace.

It is for this glorious warfare that we are called. Let us therefore "put on the whole armour" and report for duty to the Captain of our salvation.

MRS. E. C. WELLMAN,
Pres. W. G. M. S. Convention.

THE DOLLAR SHOWER.
THANK-OFFERING NIGHT.

Following the program for the *Thirtieth Year Thank-Offering* service at 1st U. P. Church, N. S., Pittsburgh, Pa., an opportunity will be given to every one, delegates, Life Members, and visitors especially to give *One Silver Dollar* as some expression of gratitude to God for the blessed results of this special feature of our women's work for Christian Missions.

We can not show our appreciation more sincerely for the vast amount of zeal and labor, by pen and voice, given by our Thank-Offering Secretary, Mrs. Mary C. Porter, during her thirty years as Thank-Offering Secretary than by taking part in this one act at the close of this eventful occasion.

Also the same opportunity should be extended to every woman in the United Presbyterian Church.

If you attend the Women's General Missionary Society Convention plan to *give a Silver Dollar*. If you are not able to be there *send a paper dollar* to Mrs. J. B. Hill, 5845 Marlborough St., Pittsburgh, Pa. Mark it for the *"Dollar Shower."*

If your dollar is sent before May 10th to Mrs. J. B. Hill, it will be counted that night. If any dollars are sent by mail the donor's gift will be acknowledged through the columns of the June number of the Women's Missionary Magazine.

We consider this a great privilege to show our interest in the $100,000 Thank-Offering even though we may have given liberally in 1917, yet this is a special joy. Let there be an abundant *"Shower."*

* * *

The Women's Missionary Magazine is indebted to Mrs. M. C. Watson, of Dunreith, Ind., for complete files of copies of the Magazine from its first issue. These copies will be of great value to the Editor and publishers.

Mrs. Watson is a devoted supporter of Christian Missions; she keeps in touch with all the advanced movements of Christian Missions. We thank her for this generous gift.

* * *

During the month of April opportunity will be given for every woman in the United Presbyterian Church to subscribe for the Women's Missionary Magazine. Won't you, dear reader, do all you can to have your congregation canvassed for at least FIVE NEW subscribers?

* * *

IMPORTANT NOTICE.

I hope all who are planning to attend the Convention of the Women's General Missionary Society to be held in the Fourth Church, North Side, Pittsburgh, Pa., May 17-21, have read the important notice of the Assignment Committee in the February number of the Magazine and will comply with the request. All names must be sent to Mrs. D. J. Brown, 15 North Freemont St., Bellevue, Pittsburgh, Pa., not later than April 15, 1918. The Committee is preparing to make the assignments early in order that all may know before leaving home where they are to be entertained. Watch for list of street cars and directions for reaching convention church in the April Magazine.

The supper Friday evening will be served in the beautiful new community house of the First Church. Commodious quarters have been secured nearby the convention church where noon-day and evening meals will be served Saturday, Sabbath, Monday and Tuesday. All who expect to attend the Convention should purchase ticket for all meals at the time they register and thus be assured of their meals.

Yours in the Master's service,

MRS. O. H. MILLIGAN,
Chairman Local Com.

THIRTY-FIFTH ANNUAL CONVENTION

OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, 4th CHURCH, N. S., PITTSBURGH, PA., MAY 17-21, 1918.

CONVENTION PRESIDENT, MRS. E. C. WELLMAN, STERLING, KANS.

CONVENTION THEME: "UNDER MARCHING ORDERS."

CONVENTION MOTTO: "PRAYER, FAITH, VICTORY."

PROGRAM.

FRIDAY AFTERNOON.

3:30—Delegate Conference. Mrs. J. C. Alter, in charge

FRIDAY EVENING.

Mrs. C. C. Kyle, presiding.

7:45—Devotions. The Great Commission. Mark 16:15.
Anthem.
Greetings from Allegheny Presbytery, Mrs. O. H. Milligan; from 4th Church, Dr. Thomas Park.
Response—Mrs. Kyle.
Music.

8:30—President's Address, Mobilizing for World Service, Mrs. E. C. Wellman.
Praise Congregational.
Announcements.
Prayer and Benediction.

SATURDAY MORNING.

8:45—Morning Worship. Isa. 35:4.

8:55—Business Session:
Program adoption.
Reading of Minutes.
Report of Credential Committee.
Roll Call.
Announcement of Committees.
The King's Treasury.

9:25—Annual Reports.
Recording Secretary, Mrs. J. Howard Maxwell.
Statistical Secretary, Mrs. D. J. Brown.
Treasurer, Mrs. J. B. Hill.

10:15—Quiet Hour. The Warfare of the Spirit-filled Life, Miss Mary J. Campbell.

10:45—Annual Reports.
Secretary of Finance, Miss Ida B. Little.
Thank-Offering Secretary, Mrs. Mary C. Porter.
Question Conference, No. 1.

11:40—Literary Presentation, Miss Milligan.
Announcements.

SATURDAY AFTERNOON.

1:30—Conference of Thank-Offering Bearers, Mrs. Mary C. Porter.
Rest and Recreation.

SATURDAY EVENING.

7:00—Illustrated talk, Mrs. J. C. Alter.

7:45—Thank-Offering Service, Mrs. Mary Clokey Porter, presiding.
Topic: Christ for the World, the Word for Christ.
Pageant: Worship of the Nations.
Key-note: "All Nations shall come and worship Thee." Psalm 86:9.

SABBATH AFTERNOON.

Memorial Service, Mrs. J. C. Alter.
Communion Service, Rev. Thos. Park, D. D.; W. R. Wilson, D. D.

SABBATH EVENING.

Home Mission Night.

7:30—The Field in Pictures.

MONDAY MORNING.

8:45—Morning Worship. Psalm 2:8.

8:55—Business.
On the Firing Line.

9:10—Annual Reports.
Home Secretary, Mrs. W. S. Cook.
Freedmen's Secretary, Mrs. Ada K. Wilson.
Indian Secretary, Mrs. John S. Crawford.

10:15—Quiet Hour. The Warrior's Power.
Special season of prayer by missionaries, Miss Mary J. Campbell.
10:55—Foreign Secretary, Mrs. H. C. Campbell.
11:25—Question Conference, No. 2.
11:45—Open Hour.

MONDAY AFTERNOON.

Mrs. R. W. Burnside presiding.
1:30—Devotional Service. 2 Tim. 2:4.
1:40—Address: The Women's Battalion; 80,000 Strong, Miss Kate Hill.
Training for Service.
2:00—Young Women's Secretary, Miss Ida B. Little.
Junior Secretary, Mrs. I. H. Milliken.
Presentation of Junior Banner.
2:45—Quiet Hour. "The Warrior's Armour." Miss Mary J. Campbell.
Messages from Headquarters.
3:15—Literature Secretary, Miss Elizabeth Milligan.
Women's Missionary Magazine, Mrs. George Moore.
Junior Magazine, Miss Carrie M. Reed.
Question Conference, No. 3.
4:30—Missionary Address.
4:50—Adjourn.

MONDAY EVENING.

6:30—Conference for Young Women and Junior Leaders, Mrs. I. H. Milliken, presiding.
Foreign Mission Night.
7:00—The Field in Pictures, Mrs. J. C. Alter.
7:30—(Note: Speakers to be supplied by Mrs. Campbell).

TUESDAY MORNING.

8:45—Morning Worship, Isa. 61:1.
8:55—Business.
"Others."
9:10—Report of Parsonage Secretary, Mrs. J. D. Sands.
United Presbyterian Women's Association, Mrs. G. W. McDonald.
Temperance Secretary, Mrs. R. Morton.
Question Conference, No. 4.
10:15—Quiet Hour. "The Warrior's Foes," Miss Mary J. Campbell.
10:45—Annual Business Session.
Report Nominating Committee.
Roll Call.
Election. Officers Board of Directors and Magazine Committee.
Report of Committee on Place.
11:30—Open Hour.

TUESDAY AFTERNOON.

1:30—Devotional Service. Ps. 24:7, 8.
1:40—Reports of Field Secretaries: Mrs. J. C. Alter, Miss Kate Hill.
2:10—Report of Committee on Recommendations.
2:30—Open Hour.
2:45—Quiet Hour. "The Warrior's Resources," Miss Campbell.
3:15—Report of Committee on Resolutions.
3:45—Report of Tellers.
Introduction of Officers-elect.
4:00—Message from Missionaries.
4:35—Unfinished Business.
4:50—Adjournment.

TUESDAY EVENING.

7:00—Illustrated Talk, Mrs. Alter.
7:30—Song Service.
7:45—Address, Rev. J. H. McClurkin, D. D.
Music.
8:30—Address, Rev. W. E. McCulloch, D. D.
Closing Prayer and Benediction.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

THE BEST FOR CHRIST.

Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat,
And still He asks His own with gentlest pleading
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love.
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace.
And in His service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heavens above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
That once our Lord poured out His soul for us,
And in the prime of His mysterious manhood,
Gave up His precious life upon the cross!
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—The Interior.

WHAT THE THANK-OFFERING DEPARTMENT HAS IN STORE FOR THE MAY CONVENTION.

A report for 1917 unparelled in figures in its thirty years' history:

A program prayerfully planned in which the Thank-Offering bearers—one from each Presbyterial—will have a prominent part:

A pageant carried out by representatives of Women's, Young Women's, Juniors and Little Light Bearers organizations.

One which, we trust, will give to all present a new vision of "Christ for the world and the world for Christ."

A GREAT SURPRISE!

On page 556 of the March Magazine, the Editor, Mrs. George Moore, indulges in a new proposition for closing the annual Thank-Offering Service to be held in the First Church, Union Ave., North Side, Pittsburgh, Pa., Saturday evening, May 18, 1918.

The article is entitled, *"We Will Do It."* Let every one read it and gladden the heart of her who originated the novel idea of securing an offering of $1,000.00 by bringing or sending one extra silver dollar to place in the congregational offering for missions on Thank-Offering evening.

This proposition was a great surprise to your Thank-Offering Secretary, but she heartily endorses the plan.

Come one, come all, and help to make the "silver dollars" speak for Jesus as they pour themselves into the metal receptacles for His cause.

IMPORTANT LESSONS THE CHURCH MAY LEARN FROM WAR GIFTS.

1. To make the needs of the church known in a direct practical way to members and non-members alike.
2. To ask for large sums and not give up till they are fully secured.
3. To give every one an opportunity to be a contributor.
4. Appoint efficient teams to conduct the "drive" for funds.

5. Have all organizations co-operate in support of the "drive."

6. To provide for enlarging the Lord's work on a large scale, and continue efforts till accomplished.

7. To never cheapen a good cause by making for it small demands upon time, strength or means upon its supporters.

8. To teach self-sacrifice as a fixed principle in life.

9. How invaluable is money unless it is used in helping to make the world better.

10. How dependent one class of human beings is upon another.

11. That God has truly made the more privileged classes their brother's keepers.

12. To popularize the spirit of brotherly kindness.

13. To spread enthusiasm far and near for every object worthy the church's favor.

14. Emphasize the duty of lending a helping hand to every movement that has for its object the uplift of the world heavenward.

15. To be of one mind one toward another and let harmony prevail throughout all the ranks.

16. To keep in close touch with the work in all departments of the Lord's great army and thus give good and get good.

17. Breathe in the spirit of love and sympathy, and while working as component parts of the Lord's great army, be quick to recognize good in other parts.

18. Keep prominently before the people the great spiritual needs of two-thirds of the human race.

19. Lose no time in organizing all forces for a united forward effort for soul saving.

20. Unlike the customary war councils, begin work and carry it on in prayer.

21. Have the children take an active part in every important movement, and give it recognition in a way that will tell for future good for the nation and for the world.

OUR OWN MISSIONARY MAGAZINE.

Query: Will it have a prominent place on the program of the Women's General Missionary Society in May? *It surely will.*

Why should it? Because it is the chief motive power that "makes the wheels go 'round" in our missionary societies.

Wherein does its power chiefly lie? In keeping the mission work in all its departments prominently before the church: In having as its editor one who is an all 'round lover of missions: One who has consecrated all the time and talent and strength and means that God has given her to make this special work to which He has called her, an honor to His name: One who, like her Lord, is "no respector of persons," or of mission fields, but in distributing her monthly favors, she treats all alike: One who never rests from her labors a single month in the year, and does all her work without financial remuneration: One who is unique—*an editor serving without a salary. This is our editor's gift to missions!*

What should be our gift? To make a "drive" at once in every congregation to secure at least five new subscribers, at $1.00 each, to report at the May Convention:

To see that the Magazine of the future has a healthy growth from year to year, until all the non-readers become interested in the cause it so wonderfully represents:

To popularize the Magazine by talking to non-subscribers of its helpfulness, of its attractiveness, and of its striking illustrations:

To put to shame the ignorance of non-readers by talking intelligently of the mission work God has so manifestly entrusted to the care of the entire women membership of the Church:

To live what we learn from the pages of the Magazine in order to incite others to become intelligent, prayerful, spiritually minded followers of our Lord:

To help double the present subscription list by bringing (or sending) to the May Convention one or more dollar

from our own purses, to send the Magazine as gifts to friends or to the mission fields, especially in the home-land.

To pray daily for all who are responsible for the success of the Women's Missionary Magazine of the United Presbyterian Church.

GRATITUDE IN THE HEART OF AFRICAN SAVAGES.

By Willis R. Hotchkiss.

Missionary of Lumbroa Mission, British East Africa.

(His own experience).

The natives in the district of Africa where I was stationed tried to drive me away, by refusing to sell me any food. The situation became so serious that it looked as if I would be compelled to leave, when in the darkest hour, some natives came and begged me to go with them to kill a rhinoceros that they said was destroying their gardens and terrorizing their people. I had never seen a wild animal in the district which was densely populated, and one I know thoroughly, so I concluded that the story was all a hoax to get rid of me, and I would have nothing to do with it.

A few evenings later I was aroused by the yelling of natives on the hills across from the mission station. Going out I saw a crowd of natives running about and screaming excitedly and thought it was a fight. Ere long a native ran up and said, "The rhinoceros is over there. Come to our help."

My native boy helper brought my rifle and we soon joined the crowd. A spectacle greeted us—one that had never been seen by the oldest inhabitant. Every hill top but one was swarming with natives, young and old. It was bare, so I inferred that the animal was hiding there. Approaching cautiously, I was surprised to find a huge rhinoceros standing among the thick bushes, greatly excited by the yelling of the natives.

Having previously killed nine such beasts in other parts of Africa, I knew something of them. I knew it was almost useless to shoot in front unless with a cannon, so I tried to get a side shot at him. The bushes were so dense, I could not see well, so I risked a front shot. This shot took off part of the front ham, which caused the animal to whirl round and round with rage.

The second shot sent him off and he was afterward found dead in a clump of bushes about one mile distant.

The natives eagerly took revenge on the carcass. If ever I prayed earnestly over anything, I did over that shot. *It was a crisis in God's work in that needy district, and He knew it.* I had to kill that wild beast then or be driven out of the district. But God heard my prayer and turned the hearts of those poor black people to me.

Why should not our all powerful God help one of His own to shoot a rifle, as well as to preach the gospel, if the occasion demanded it?

Sequel: The next morning over one hundred men came to the mission station, every one bearing his load of native food as his thank-offering for being delivered from danger.

Never more was there any opposition to gospel teaching in that African district.

Remarks: This story of how God used a rifle in the hands of a missionary to call forth the gratitude of a savage people, was told by Rev. Hotchkiss at the New Wilmington Conference a few years ago, and written out by request for the Women's Missionary Magazine.

What a joy it is to know that planted deep down in the hearts of even the heathen in Africa, is the seed of gratitude which only needs the reviving influence of the Holy Spirit to spring up and bring forth rich golden fruit to God's honor and glory.

GLEANINGS FOR ROLL CALL FROM A LEAFLET.

By Mrs. I. H. Mabon.

Our Lord has placed certain resources at our disposal and He says, "Bring them to me," and just in proportion as we return to Him the gifts He has bestowed upon us, does He bless them and make them the means of satisfying soul hunger.

The wise steward is given more, that

he may dispense more, while the unused talent is taken and given to him that hath ten talents.

Our gifts increase by giving wisely, and they flow back to the giver as bread cast upon the water.

Our money has not been given to us that we may glorify ourselves, but as faithful stewards we are to use it for the honor and glory of God.

Christ sanctions no lavish or careless use of means. His lessons in economy, "gathering up the fragments that remained" after feeding the five thousand, "That nothing be lost," is for all of His followers.

He who realizes that his money is a gift from God will use it economically, and will feel it a duty to save that he may give freely.

The more we expend in self-indulgence and worldly display the less we can have for missions.

We should spend time and money carefully lest we lose precious opportunities of doing good and rob God of honor and glory which should flow back to Him through the improvement of the talents which He has entrusted to us.

Every honest dollar that we earn, He helps us to earn.

If we have a partner in business we give him a share; we do not wait for him to ask for it; it belongs to him. Then why not give a share to God when all belongs to Him?

Let us be loyal to our church, debt is as much a disgrace to the church, as to the individual.

The honor of our church is at stake, for every department of the church work is suffering from lack of means.

Missionary literature tells us so accurately of our work that it pays to read carefully of what is being done.

We need constant guidance in giving. The Lord of the harvest gives most to those who are awake to the lessons He gives, and who in turn pass these on to others.

Some devoted Christians double the value of their gifts by the beautiful lives they live and by the charming manner in which they impart good to others, while others lose much of the value of their gifts by the grudging way they give to worthy objects.

Selfishness is a most insidious enemy to Christian labors of love.

The arch enemy of souls is always ready to whisper to us that we give enough, that we do our part well and is so glad to tell us that others should do more; that we give so freely, while others have so much and give so little.

We owe our first and best service to our blessed Master and we owe the gospel to a lost world.

Men say, "I have so little to give." God says bring what you have and I will give you more. "Bring ye all the tithes into the store house and prove me now herewith saith the Lord of hosts."

IMPORTANT NOTICE.

The Thank-Offering Service of the May Convention will be held on Saturday, May 18, 1918, at 7:45 p. m., in the First Church, Union Ave., North Side, Pittsburgh, Pa., instead of in the Fourth Church where all the other services are to be held. Preparation for the Pageant for Saturday evening necessitates this change.

SENIOR LIFE MEMBERS.

From February 14 to March 16, 1918.

($25.00 Each).

1. Mrs. D. E. Lemon, Cheswick, Pa. By Harmarville W. G. M. S.
2. Mrs. Leslie Mountford, Washington, Iowa. By friend of Y. W. M. S., of Washington, Iowa.
3. Mrs. Linnie A. Hanna, Idaville, Indiana.
4. Mrs. J. Louis Bell, Baltimore, Md. By Mrs. Margaret H. Cleland.
5. Mrs. Clarence K. Jones, Balti-

more, Md. By Mrs. Margaret H. Cleland.

6. Miss Martha Berry, New Castle, Pa. Member of Highland W. M. S.

7. Miss Olive Leona Torrence, Beaver Pa. Member of Josephine White Missionary Society, Beaver, Pa. By her mother, Mrs. Samuel Torrence.

Corrections.

Mrs. C. B. Guthrie, Dolieb Hill. By Mrs. E. B. Hill.

LIFE DIRECTORS.

W. G. M. S.

1. Mrs. J. W. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.

Memorial Roll.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.

MRS. J. B. HILL, Treas.

LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 2006 Wendover St., Pittsburgh.

IMPORTANT.

Parties attending the W. G. M. S. at Pittsburgh in May can use the following Railroads: Any division of the Pennsylvania Lines, New York Central Lines, Baltimore & Ohio; Wabash, Buffalo, Rochester & Pittsburgh.

On arriving at Pittsburgh inquire for street cars going on Federal Street, N. S. Leave cars at Montgomery Ave.

The Convention will be held in the 4th U. P. Church, corner of Montgomery and Arch Streets, N. S., Pittsburgh.

Sincerely,

MRS. J. H. MAXWELL,
R. R. Secretary.

The two great events in the N. S., Pittsburgh Convention, May 17-21, will be the two "showers." One Saturday night, May 18th; the other Monday, May 20th. Two showers—will you help to make both a *down pour?*

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - - Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Miss Edna Jean Giffen, Cairo, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Christianita Totten, Henderson, N. C.

KEEP A LITTLE SPARK OF HOPE.

"Keep a little spark of hope within your breast,
Life may yet give all its promised you before.
God may have a better plan, do not despair,
Keep up hope and He will guide you o'er.

Now, the way may seem all dark and drear
And a mist may hide the beaten path;
But a Power higher guides you, never fear;
Keep up hope, 'twill all be right at last."

—Phyllis Jean Watson.

Note:—Written by one of our girls.

THE IDEA COLUMN.

Do you want to know one method of enlarging your membership—a really substantial way? Here is a society one year old which has increased from twelve to twenty-one members besides eighteen honorary members. Its name is North Avenue Y. W. M. S., Baltimore, Md. The president, Miss Jane Shay, writes that "they have had some very interesting times together" and "have had a real growth in the interest of missions." Nothing so good as the study of missions and the practice of missions to cause a missionary society to grow. "Like begets like."

"The Pawnee City, Nebr., Y. W. M. S.," so its president, Miss Anna Crawford writes, "meets twice a month, one day for the devotional and study meeting, the other for Red Cross work. Among the different articles made for the Red Cross was a quilt. The Public school gave a patriotic program one afternoon and sold the quilt at auction. It brought $120.00 which money was given to the Red Cross. We feel that our time has been well spent and fell happy in the thought that we have thus given a cup of cold water in the Master's name."

In this connection, it might be said that our Young Women's Societies need never have idle fingers. There is constant need for quilts, bedding, towels, etc., for hospitals and dormitories not only within the confines of the home field, but in our foreign fields, particularly India. Read Miss Maconachie's suggestions in the February Magazine, Young Women's Department.

FOR CAREFUL READING.

The impression seems to prevail many places that the Young Women's Societies are responsible for only a *small* part of the maintenance of the regular departments of work *if* responsible at all. Or, perhaps, *first* responsible for the Young Women's Special; if anything is *left* to disburse, that may be given to the regular work. If any statement in the Young Women's Department has been responsible for these attitudes, forget that you ever read it.

The Young Women's Societies, accord-

ing to their constitution, are to "support the work of the Women's General Missionary Society." No exception is made in their favor. To be front line societies, a contribution is to be made to each department of regular work. While the fund known as Young Women's Special is thus designated, yet it is a regular fund, too.

Four definite things should be kept in mind, when making your pledges viz., monthly dues (for the different mission departments), contingent fund (for local expense, flowers, Presbyterial dues, etc), Thank-Offering; Young Women's Special (for the support of six specified missionaries). No one of these contributions should infringe on any of the other three. If you keep in touch with the Magazine you will find the needs from time to time and will thus have an interest in the Indians, the Freedmen, the mountain people, the foreigners within our gates, the dark-skinned sisters in India, Egypt and the Sudan. Through the Magazine, you will learn of our schools, day and boarding, our hospitals, Bible women, teachers, missionaries, missionaries' homes and many other interesting things.

We are all far from perfect, but a constant striving after a high ideal will bring us nearer our goal. Let us do the little things well and the great things will take care of themselves.

We are all familiar with the old saying that "Trifles make perfection, but perfection is no trifle." When we have done our very best, we may have done only ordinary things, but they have been done well. May our aim for the new year be to boost the work of the W. G. M. S. in such a way as to surprise even those who have for many years been working faithfully in the organization.

—I. B. L.

DO YOUR BIT.

First the slogan for America in the present war was, "Do Your Bit." Now it is suggested that it should be changed to "Do Your Best." What better motto could be adopted by a religious people than the latter?

Taking it into consideration, does it not, in its fullest sense, mean "Do Your Bit" for it is only bit by bit that any one can accomplish her best?

A sweet young girl was reared in a happy home. Day by day she did those small duties that came under her loving hands. Faithful in all her duties, she arose from one place to another until at last she found herself in a very desirable position of life, well qualified to accomplish there a great work.

In studying the lives of great people we find their success came by constant employment of each following task.

Surely no work is more neglected in its "bits" than church work. So many seem to think their duty does not lie in the little things that they might do but only in the big things which may come once in a long time, hence our missionary societies, our Sabbath Schools, etc., suffer from lack of workers and crowd the ever present little things upon the faithful few.

All professing Christians are a part of our Protestant army, fighting for Christ and life eternal; privates, with God as their commander. Each of us is one of that vast army. Should we not be careful of that trust? Only a few in comparison with the remaining number ever hope to give their whole time to the work of God therefore their only salvation lies in doing their bit and to them is given a great work.

Many are the various duties that each individual may find to do, varying according to one's time and position. Many young women are very busy, but not so busy but that some more worldly things might be left out and other bits of religious work done.

Some "bits" might be mentioned; for instance, taking some office in the society or Sabbath School; acting as superintendent of the Juniors; reading good missionary papers and books; always taking an active part, voluntary or solicited, in religious meetings; inviting others to the meetings; remembering your Thank-Offering box and many others which can be found if one only looks.

All such work gives to one a broader vision of the great work that the Master has for those who love Him and invaluable training, to say nothing of the joy of the labor for Him Who died for us.

ELNORA VAUGHN,
Hartstown, Pa.

WRESTING TRIUMPH FROM DEFEAT.

How often the temptations comes to us to push away new opportunities because the most greatly desired one has been denied! So God tests us, that He may turn what appears to be defeat into a triumph of service for Himself; that He may sift the chaff from our lives. From the depths of disappointment, He can set our feet upon the mountain tops of privilege.

Girls, do you look back with regret at the opportunities that have been wasted simply because you have been denied by the Father's wisdom, the cherished desire of your heart? "If I cannot serve in India, I will not do anything," have you said or thought, and when Jesus came knocking at the door of your heart, saying, "Do this for me," have sat in cold silence, and let Him turn away to find a more humble and loving friend? Or have you done your best in preparation for some appointed service, only to come away with that feeling of failure and defeat? You may be a Y. W. M. S. president or committee chairman, and have started out with high hopes and great expectations of success, only to be met with half-hearted support or indifference and your hopes have perished in an early and sudden death. What have you done? Yes, we all have slumped into the depths of despair, bewailing and mourning over things as they are.

But girls, let me plead for an honest facing of such problems. We all have them, and we must face them sooner or later. If we wait until later, so many opportunities for service slip by, sometimes unawares, and we wound again our best friend. The sooner we halt, and wrestle with defeat, which comes stalking by our side, o r at our heels, or creeps just ahead in the shadows, the sooner shall come from our lips the song of triumph. Then defeat and failure become the stepping stones to ultimate success.

Would we serve the Master in some distant field—and how greatly we think we would serve Him there!—let us see that such service must be measured by what it is here. No girl who is honest with herself can fail to see that only in the measure we are willing to be used by Christ in our present environment, would He be able to use us out in the dark places of the earth. He so longs for our complete willingness to either go or stay, and we cannot refuse Him. So He Himself wrests a triumph for us and we gladly do His bidding.

Then those defeated efforts and those "what's-the-use" glooms that wrap themselves around us as garments of despair, how shall we meet them? How can they be turned into channels of triumph? There is but one way and that is the way of the quiet room, the bended knee and the loving heart. We must have continuous fellowship with the Master and we must love to be of service. First there must be a real love in heart and mind for Christ, and that love kept burning as our knees are kept bended.

Then comes flooding through our lives that love for others which enables us to continue serving though we see no results and in spite of ever present difficulties. As workers in missionary societies, we need an unconquerable devotion to the cause and we may have it if the love of Christ, even Christ Himself, prevails in our hearts. And our defeats shall be trodden under foot, and as, through Him, we learn patience and perseverance and prayerfulness, we shall find the footpath that leads to triumph.

As we learn to bear the disappointments of apparent failure, and as we face them squarely, so shall we grow strong. So does the Master shape and mould our lives to His ideal for us. So does He bring forth in us the fruit of the spirit, and the more we open our lives to Him, for His definite guidance, so does He do away with defeat, and bring forth triumphant victory. We

become His channels of blessing to others, to those who are near, and even to those who are far away.

Then up from the valley of defeat let us follow the Master, over the foothills, learning from Him how to go, up and up to the mountain top. He steadies our feet over the rough places, and blesses our service in a way we may not know of now, but shall hereafter. Even though our tasks be humble, if we do them for His sake, we shall catch glimpses of the real beauty of service because we are on the mountain top of privilege with Him, and because He giveth us the victory. How beautiful upon the mountains are the feet of him that bringeth good tidings.

JANE SHAY,
Baltimore, Md.
North Ave. Y. W. M. S.

HOW ENLIST THE UNINTERESTED?

I believe there was never a time in the history of our organization when the call to duty and faithfulness was so loud and insistent as at the present time; when many doors are open wide and the need of the influence and the power of the society is so real. God has placed within our reach many opportunities which will mean much to the cause of Christ if we but seize and employ them.

Our usefulness as a society must be extended and the sweep of our vision enlarged. The present is a time of wonderful opportunity and of responsibility as well, and there must be no languishing and no "slackers" in the church ranks.

If our work is to be carried forward, we need not only the heartiest co-operation of those already interested in the work but we need new recruits in the work; the help of the uninterested young women of our congregations.

There is no more important society in the church than the Young Women's Missionary Society and if our young women could but realize the work they might do and then do it, the Church of Christ would go forward by leaps and bounds to the time when the Gospel shall be preached to every creature.

The question is "How can we enlist the uninterested, to help with the work?" Are the regular meetings of the Young Women's Missionary Society of such a nature that they not only attract the attention of our young women but give them the inspiration to take part in the work?

The Society having for its aim the spreading of the Gospel both in the home-land and abroad, should see to it that the devotional part of its meetings are well planned and made the predominating feature of its regular meetings. There must be a real religious atmosphere; a spirit present that shall distinguish that meeting from a social gathering. The discussion of the various missionary topics is important and of educational value, but these must be so planned that the thoughts should be directed to the devotional part of the meeting rather than away from it.

Well arranged programs, with certain topics of a missionary character assigned for discussion to the different members of the Society, and for which ample time has been given for preparation, mean much. Each young woman of the church, whether a member of the Society or not, should be called upon to contribute in some way to these programs. Advantage should be taken of the talents of any kind of the young women of the congregation, in a way that will demand their attendance at the missionary meetings at various times.

The appeal to the uninterested must be made through channels of interest to them: so if a young woman can sing, why not enlist her services for a religious solo? If a young woman plays a musical instrument, why not have her play a selection suitable for the occasion? If a young woman recites, why not have her give a missionary reading? Every one can do at least one thing well, and the thing to do is to discover that talent and then recognize it by giving definite work to do that will demand the use of that talent.

The thought which must be given to the preparation of the number for the program, in order that it may fit in

properly with the spirit of the occasion, will bring anyone nearer in thought to the aim of the Society, and she comes to the meeting in a frame of mind responsive to missionary influences.

The social part of the meeting appeals to most of us. There are young women in every congregation whose circle of acquaintances is not large and who perhaps need the enthusiasm and inspiration that association with other young women can give. Here the opportunity of the uninterested one, becomes the responsibility of the active one. Nothing so warns the heart of a timid person as to be recognized in a hearty friendly way by one of a vivacious nature and it is well worth the while of any one to devote a few minutes of their time to another less active.

A meeting where the aim of the society is kept before the members by a well arranged devotional opening, a program instructive and entertaining and a friendly spirit, has in it all that is necessary to catch and hold the attention of the young women who attend and who will make the regular missionary meeting a standing date on their calendars. With continued attendance comes a deeper interest in the work and the response to appeals for service and gifts for missionary purposes becomes heartier.

FLORENCE MENCH,
1st Braddock Y. W. M. S.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE REPAYMENTS FOR JANUARY, 1918.

Woodruff Ave., Indianapolis, Ind.	129.50
Monroe Memorial, Akron, Ohio	49.95
Riverside, California	55.50
Du Bois, Pa	129.60
Woodlawn, Pa.	80.04
Lincoln, Nebr.	75.00
Montrose Ave., Chicago, Ill.	20.00
Waterloo, Iowa	10.00
Fairhill, Philadelphia, Pa.	43.25
Rock Island, Ill.	48.00
Cincinnati, Ohio	30.00
Boulevard, Philadelphia, Pa.	82.40
Conway, Pa.	83.25
Jetmore, Kans.	13.88
Harvard Heights, Los Angeles, Cal.	69.38
Long Beach, Cal.	69.38
Military Ave., Detroit, Mich.	80.04
Brookings, S. D.	83.24
Forest Ave., Bellevue, Pa.	83.25
Benton Lawn, Kansas City, Mo.	37.50
Zenith, Kansas	22.50
Nampa, Idaho	55.50
	$1351.16

MRS. J. D. SANDS,
Parsonage Secy.

PARSONAGE REPAYMENTS FOR DECEMBER, 1917.

Montrose Ave., Chicago, Ill.	$ 20.00
Roosevelt, Okla.	52.95
Ewart, Iowa	19.43
Creston, Iowa	55.50
Kenton, Portland, Ore.	45.96
Rochester, Pa.	77.70
South Omaha, Nebr.	55.50
Cincinnati, Ohio	30.00
Boynton, Okla.	111.23
Third, Seattle, Wash.	58.86
Guthrie, Okla.	55.50
Chariton, Iowa	22.20
Assiut, Egypt	3..88.50
Burlington, Iowa	100.00
Waterloo, Iowa	19.90
Second, Spokane, Wash.	62.50
Trenton, Ohio	69.38
Stuttgart, Ark.	50.00
San Antonio, Texas	83.33
Prosser, Wash.	44.40
Boise, Idaho	55.50
	$1473.34

FOREIGN MISSIONS

MRS. H. C. CAMPBELL, Secretary.
2006 Wendover St., Pittsburgh, Pa.

NOTE:—After this report was set in type word came from our India Mission of the death of Mrs. T. E. Holliday, wife of our missionary, Dr. T. E. Holliday.

This is a great loss to the mission field in India. Mrs. Holliday with her husband returned to their chosen field in the fall of 1916. Mrs. Holliday entered eternal life December 28, 1917. "Because I live ye shall live also" was her triumphant faith and victory over death.—Editor.

A cable received from Egypt a day or two ago stated that the mission had granted furlough to the Misses Barnes, Downie and Smith. Reply was cabled "Board sanctions," so that at this present writing four of our missionaries are on the high seas, traveling toward the home-land, as Miss Atcheson started a little while previous. Do not forget to pray for their safety.

The latest word from Mr. Coventry and Mrs. Dr. Grant and Miss Cynthia Wilson is that all are improving for which we are grateful to Him Who answers prayer.

We were very much cheered and encouraged a few days ago to have a visit from a gentleman in Ohio who came to say that his cousin, his wife and himself wanted to pledge a missionary's salary. A name was given and he went away happy to remember that, while he and his friends were sound asleep, they had a wide awake representative in India who was hard at work for the Master.

Six young ladies have been elected; four for India, one for Egypt and one for the Sudan. Three other applications are pending and receiving careful consideration. Pray that the Board may make no mistake in choosing these representatives, so that only those will go whom the Lord has thrust out into His big harvest field. It is encouraging to note that there are nine young women, in spite of "wars alarms" who are not afraid to enlist in this warfare of sin and harships.

We pray that all, who are interested in having "407" go out speedily, will make some earnest effort to see that the salaries for each one elected are forthcoming. Some congregations may send a missionary, others may more easily secure the salaries. One congregation is making an effort to pay the salary of one of their own members who has been elected to go out in the Autumn of 1918.

Our treasurer's books close April 15. Will societies take notice that the Foreign Department is the needy one so that if they have any surplus cash at the termination of their Church year they will send it promptly, marked Foreign Missions?

At our Tuesday morning prayer meetings the latest information, from all our departments, is given, and special prayer made for all who may be sick or in sorrow. Our faith has been increased when we note that at the very next prayer meeting, comes the report that the prayer has been heard and answered, and the sick one has speedily recovered.

An earnest effort ought surely to be made this Spring for new members. We need every woman within our church and she needs to be numbered with the members of the missionary society. In this way we could increase our contributions and our praying power. We also need to have our Magazine in every home in the United Presbyterian Church. The contract with the printer, made four years ago, expires this Summer. A new contract at very much increased rates had to be entered into. We must have at least twelve thousand subscribers in

order that the Magazine may continue to make its report, as heretofore, "All bills paid and a balance in the treasury." Help Mrs. Moore, our devoted and efficient editor to get the news of the work into every home by securing additional names for the Magazine subscription list.

Pray for the coming general Convention, for the local committee, for the delegates, for the officers of the Convention, and for every one who shall have any part in the programme. Pray that it may be the most spiritual Convention in our whole history and that the thirtieth thank-offering may be one which shall honor the Master and stimulate the workers by making it possible to place a hundred thousand dollars at the feet of Him Whom we serve.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

CONVENTION BANNER REQUIREMENTS.

Point 1. A Junior Society in every Church in the Presbytery.

Point 2. A 10% increase in membership of the Presbytery.

Point 3. Each Society must contribute to W. G. M. S. work.

Point 4. Each Society must give a Thank-Offering.

Point 5. Each Society must report to the Presbyterial Junior Secretary on time, April 5th.

Point 6. Each Presbyterial Junior Secretary must report to the General Secretary on time, April 15th.

JUNIOR WORKERS' TOOLS.

The first, and indispensable, help of a Junior Worker is the Junior Manual (25c). The object of the Junior Society, the aim to be accomplished is plainly set forth in the Manual, with working directions how to proceed.

Any Women's Missionary Society contemplating organizing a Junior Society should first secure a Manual. Instructions as to how to organize, constitution, committees and their work, finances, etc., are given fully.

A free leaflet with suggested Study Outline can be secured, with divisions into classes according to age. For the smaller ones we have "Missionary Lessons for the Youngest Juniors," 20c., "Little Brothers of Mine," 25c., which with the suggested Bible verses and Beatitudes committed to memory will keep the little ones busy.

All classes can study with profit "Mission Study for Juniors," 15c. This little book gives a condensed history of the beginning of our work in every field, names of pioneer workers, mission churches, schools, dispensaries, hospitals, when and where located, with very interesting facts connected with all. It can be studied with profit by adults as well as Juniors.

The splendid series of "Questions and Answers," 5c. each on India, Egypt, Freedmen, and North American Indian can also be used with interest and profit.

All older Juniors should be thoroughly familiar with our Church organization, from the individual to the W. G. M. S. and to the Assembly: know to what Presbytery and Synod they belong and meetings of same; the Boards of the Church; how our Missionaries are supported; kinds of mission work and how sustained. These are outlined in the Manual.

Each year two mission study books are provided, one on Home and one on Foreign work, 30c. each. These books should be thoroughly studied by the leader, divided into sections according to the number of lessons needed and told in story form. Most of the study books provide outline maps to be filled in by the Juniors and a Guide for the teacher. Flags of all Nations, 25c., are also provided and some paper dolls in costumes of many nations, 25c.

All helps suggested above may be secured from our Literature Depart-

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

ment Secretary, Miss R. Elizabeth Milligan, 904 Publication Bldg., Pittsburgh, Pa.

The Junior Missionary Magazine should be in every home. It contains the subjects for the Junior meetings, published one month in advance, with suggestions and helps on each lesson; review of chapters on the current Mission Study books; Junior Special and Thank-Offering columns; list of Life Members and pictures; new Societies; letters from the Juniors themselves; latest word from the Secretary's Desk; bright and interesting stories, many of them original and written especially for our Juniors.

Pretty invitations for a "Magazine Party" may be secured (free for postage) to interest the children and as reminders to bring the fifteen cents from each home. Fifteen cents per year, in clubs of ten to one address. Single copies twenty-five cents per year.

"Everyland" ($1.00 per year) is a splendid Missionary Magazine for the older Juniors and may be secured from the Editor of our Junior Missionary Magazine, Miss Carrie M. Reed, 904 Publication Bldg., Pittsburgh, Pa.

In addition to these helps or "tools" the Missionary Federation published monthly (except July and August) two stories, Home and Foreign, complete in each leaflet but mailed together, called "Here and There Stories for Children" for twenty cents per year. These can be ordered from Miss Marion Barlow, 503 Congregational House, Boston, Mass.

"How shall we meet the expenses of the Junior Society?" The answer is, through your Honorary Membership Roll. Post on your bulletin board a heavy piece of paper, neatly ruled, headed Honorary Members, with space for names and amount of money given, then canvass your congregation for members, sponsors of the work who will give the amount of money you fix, twenty-five, fifty cents or one dollar per year, to carry on the work. Many of the older and wage earning younger folk will be glad to be Honorary members, together with uncles, aunts and grandparents of the Juniors.

Try it a year. A three-cent stamp sent to the Literature Department will bring you a catalogue of all supplies.

CONVENTION EXHIBIT.

Remember that all packages sent for the Junior Exhibit at the Convention next month, must be mailed so as to reach Pittsburgh by May 10th. Mark name of sender plainly and address to Mrs. Jean Williams, 4th U. P. Church, Montgomery Ave., N. S., Pittsburgh, Pa.

CONVENTION MONDAY.

The reports of the Secretary's of Young Women and Junior Work will be given on Monday, May 20th, of the Convention.

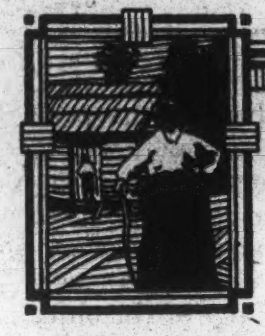
In order that we may become acquainted and have an opportunity to ask questions on the work, the Secretaries have planned for a Conference to be held in the Auditorium of the 1st Church, Union Ave., at 6:30 p. m. on Monday. All Young Women and Junior Workers are invited to come and bring any questions or problems with them, that we may have an informal, get together Conference.

ISAIAH 41:6 FUND.

This is the time of year when societies are electing their delegates to attend the Convention which meets in Pittsburgh, North Side, in May, 1918.

Presbyterials desiring aid from this Fund should put an application in without further delay. The first requests are acted upon first, so there is danger in delay. Straight car fare has been the rule.

Please make all applications to the chairman of the committee, Mrs. Ada K. Wilson, 1112 South Avenue, Wilkinsburg, Pa.



FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

A report from Miller's Ferry states that the girls in the Domestic Science department are working hard to learn to cook and the interest shown is above normal. The food regulations have aroused new life and the high cost of food is having its effect. Then too, they are taking more interest in learning to make dresses. The department is overcrowded with 155 students. There are 100 girls taking laundering also, and altogether our departments are doing good service.

The Hospital here is supplying nurses for the nearby towns and there are more calls for nurses than can be filled. They seem to give satisfaction, for if another person in the same community gets sick, he always asks for the same nurse who took care of his neighbor. This is one of the most popular departments of the work. These nurses go to the best white homes and when they have a colored nurse once, they never want a white one again. The girls in the nurses training class receive instructions from the Superintendent and have lectures by the white doctors in the neighborhood. The Jubilee Hospital at Henderson is often so crowded that the nurses have no place to sleep, so an adjoining house has been rented and will be used by the nurses for a dormitory.

The Rev. Mr. J. H. Hutchman conducted a week of meetings at Knoxville College which were most helpful. One hundred per cent. of the girls in Elnathan Hall (the large girls' dormitory) are professing Christians. There are very few in the whole school who are not Christians.

In the Domestic Science Department, the girls are taking an Emergency Course, under the direction of the Government. This is educating them to be specially prepared to present to the communities where they will teach, the principles of food conservation and to give practical demonstrations of how to do it. In connection with this course there is a class in School Gardening in which all the girls are most enthusiastic. This is thought to be a splendid opportunity to foster patriotism and loyalty to the calls for co-operating with the Government in any way they may come.

The second hand clothing has been a good help in many of the missions this year of high prices. Our societies are still responding in this way. Miller's Ferry received barrels from Centertown, Pa.; Hincley, Ill.; Ainsworth, Iowa; Monroe, Iowa, and Franklin, Pa. Many good things were sent for which the mission people are thankful and they are praying God's blessing may rest on those societies that have helped when they were in need.

A lady from Pittsburgh, Pa., sent two packages of clothing to Townsville, N. C., where it was much appreciated.

Many boys from Prairie are leaving for the training camps soon.

As the weather moderates the schools at all the stations are having increased attendance. The Southland has experienced the most severe winter ever known and because they are not prepared for it, there has been much discomfort and some actual suffering.

A community fair at Riceville, Tenn., offers prizes for the best specimens in sewing and cooking and this acts as an extra incintive for the thirty-eight pupils in these departments to do excellent work. We hope our girls will receive the prizes in these departments.

And thus the work progresses—nothing exciting, but good steady advancement all along the line—girls and boys Christianized and educated.

AMERICAN INDIAN

MRS. JOHN S. CRAWFORD, Secretary.
95 Trenton Avenue, Wilkinsburg, Pa.

From a Washington paper dated Jan. 14, 1918, I culled the following: "Nowhere throughout the United states has there been a more satisfactory response to the Government's request to sow, till, harvest and conserve the fruits of the earth than among the 350,000 Indians to whom the call went a week after President Wilson's proclamation of war last spring."

"Everywhere throughout the United States Indian women are patriotically and effectively responding to our nation-wide campaign for home betterments and increased food production," said Cato Sells, Commissioner of Indian Affairs.

Mrs. Rhodes, special supervisor of work among the Indians for the office of Indian Affairs, said: "That almost without exception the Indians responded to the draft, going willingly and gladly to the ranks and asking for no exemptions. This means a great deal for those people so far from the seat of activity," said Mrs. Rhodes, "but the Indians have proven themselves loyal and patriotic." In proof of her words she produced a letter written by Red Bird Smith, chief of the Night Hawks. In it he writes, "I have ever endeavored in my efforts for my people to remember that my religion must be an unselfish one. This religion does not teach me to be concerned with the life that shall be after this, but it does teach me to be concerned with what my everyday life here should be. The fires kept burning are simply emblematic of the greater fire, the greater light, the Great Spirit. I realize now as never before it is not only for the Cherokees but for all mankind. I realize that the great conflict now raging among the great and civilized races of men is because they have lost the fire of the Great Spirit. Because of this conflict I, under the law, am to contribute three of my sons. Gladly would I contribute more that races of men might have more light, that races and groups of men may through the light learn to regard other races and other groups of men as brothers."

Rev. R. G. Smith reports 100 pastoral visits, 102 hours spent in camp, preaching services, 8; prayer meetings, 4; Sabbath School sessions, 8; Junior meetings, 8.

Mrs. Smith writes that with the help of her daughter and a friend they had kalsomined the walls of two of the rooms up-stairs, one pale green and the other yellow, this with the wood-work painted white and the floors refinished with chinamel and new draperies, has made quite a transformation.

"I am trying something new this Spring. I am such an enthusiastic lover of flowers and am going to try to get some of the Indian women and girls interested. Mary Jefferson is already planning to get some. I have quite a nice lot of house plants and will have some more soon. I would like so much to be able to take boquets of flowers and little potted plants to the sick and where there is death."

Wouldn't you like to help bring a little bit of brightness into these homes?

Rev. W. A. Matthews reports the attendance has kept up very good. The average for the month has been 41. The weather has been fair but the roads extremely bad.

Notwithstanding this many of our Indians have ridden 10 and 12 miles to church every Sabbath during the month. That means a round trip of 20 or 24 miles. We believe that the Indians have never manifested a better spirit since we have been here.

A number of them are very anxious to

give a word of testimony expressing their faith in God and their desire to be on the side of His Son Jesus Christ.

We pray that it may be but the beginning of something more definite for them. We pray that that something may be a coming out on Christ's side in Christ's way by baptism and union with Christ's Church.

How we long to see more of them just like Henry Stwyer.

Poor blind Beechkin called me over the phone yesterday from Mr. Jackson's and asked us to pray for his sister who lives away down on the Deschutes river and who is quite sick. Poor Beechkin's faith will surely bring him a rich reward one day.

I conduct a Bible study hour for the white people. All the white people are on hand every Friday evening

Rev. H. T. Jackson reports 75 pastoral visits and 58 hours in camp. Average attendance in Sabbath School 85.

Our time during the past month, has been almost exclusively devoted to the sick. For two months there has been at least two girls and also two boys very ill with pneumonia in the dormitories. As soon as one recovered there would be others to take their places. All of the 100 have had the measles.

We have spent a great deal of time with them. One of the older girls is very ill now and is delirious so that she cannot be left alone at all. The matron called me yesterday morning to see if I would go and stay with her and again today, I have been with her from 8 a. m. until 6 p . m.

There is also much sickness in the homes. Mr. Jackson went last Friday to see a young man who lives away beyond Sic-se-qua chapel; the roads are bad and he came home through one of the worst snow storms of the season. He went again today to conduct the funeral which was held in the chapel.

Yesterday he conducted the funeral of a young mother who left a baby boy about 12 days old. She also leaves a little girl. The mother got up, took a bath, washed her hair when the babe was only a few days old. She also had measles, then pneumonia set in and she died with hemorrhage of lungs. It is very sad.

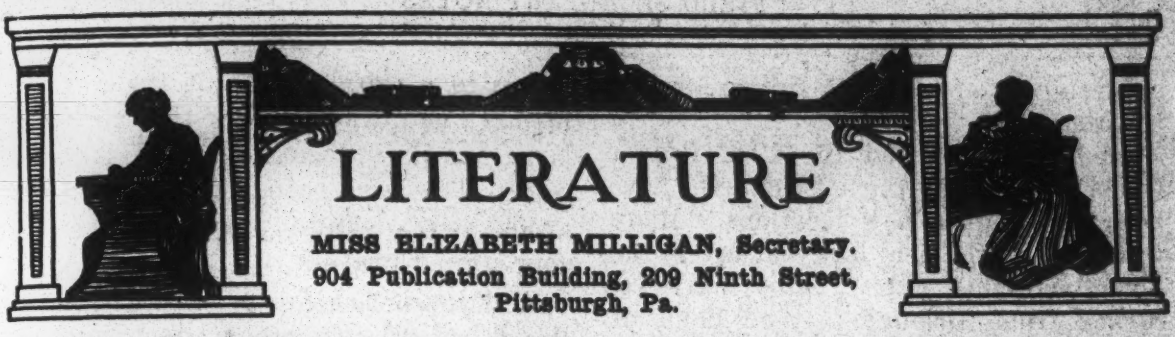
The night after she died we were there until 10 o'clock at night. The room is about 20 by 16. The windows were covered with quilts. Not a breath of fresh air. The corpse was laid out on the floor. There were 8 candles burning. There were 45 people packed in the room just like sardines; I sat on the floor with the rest; Mr. Jackson stood inside of the door. They tried to get a chair in for him but there was no room. We remained two hours in the room. They continued the meeting until morning.

We have been making good use of the donated cards and picture books during the long seige of sickness and convalescence in the dormitories.

Well I have done that which was about the hardest thing I ever did. Mr. Jackson had to go early to a funeral this morning. The large girl with whom I have been staying with so much at the dormitory died last night.

Her parents wanted to take her home away up near Simnasho and the matron thought it would not be right to take her away from the school without a service and so did we. So as Mr. Jackson was gone I had to conduct the funeral service. All the large girls stood around the casket weeping. The mother and a number of other Indians were there, too, but the girls sang with me two numbers.

Oh, it was so hard for me to talk and pray and sing under such circumstances but the Lord gave me strength. I trust it will all have a good influence on the other girls and boys.



LITERATURE

MISS ELIZABETH MILLIGAN, Secretary.
904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Supplementary Leaflets for Study Classes.

Bishop William Taylor	2c.
Mohammed, Founder of Islam	2c.
Home Life in Africa	2c.
A Sudan Lion Skin	3c.
Other Children	2c.
The Brave Hunchback	2c.
Farida's Dream	4c.
A Triumph of Love	2c.
From Darkness Into Light	4c.
Little Daughters of Islam	2c.
Little Chocolate Soldier	2c.
The King's Sacrifice Girl	2c.
Our Missionaries' Need	1c.
The Closed Gate	2c.
The Penitents of New Mexico	2c.
Old Mission Background	2c.
Foreign Missions at Our Doors	4c.

Standard Supplies.

Prayer Cycle	10c.
Bamba	10c.
Our Sisters in Egypt	13c.
First Fruits From Frenchburg	10c.
Junior Manual	25c.
Little Brothers of Mine	25c.
Missionary Mother Goose Rhymes	25c.
Missionary Lessons for Youngest Juniors	20c.
Mission Study for Juniors	15c.
Flags of All Nations	25c.
W. G. M. S. Pins	35c.
Junior Pins	35c.

We are not advertising the mission study books this month. We can still continue to fill orders for sometime, however. Our supply of *Missionary Milestones* is exhausted, but so long as we can get any in town we will fill orders for them.

According to notice received from the publishers of the new foreign study book we will perhaps not have them on our shelves till May, but they have promised to try to let us have some for the annual Convention.

The advance notice for the foreign book has just been received.

The *Committee of Twenty-eight* selects a general subject for each year's study program. The subject chosen for this year's study is *Christianity and the World Workers.* In harmony with this general topic the Central Committee on the United Study of Foreign Missions presents its eighteenth annual text-book under the title *Working Women of the Orient.*

The author, Miss Margaret E. Burton, has traveled extensively in the Orient and has published several books on oriental subjects.

For the benefit of those who wish to use the chapter topics in the preparation of the programs for next year, they are as follows:

I. Work Within the Home.
II. The Wage Earners.
III. Broadening Horizons.
IV. The Trail Makers.
V. Women Working Together.
VI. The Call for Leaders.

The list of supplementary material has not yet been received but will be announced in due time.

Owing to the high cost of printing and paper the price of the paper covered books has been increased to 40c. Board covers, 57c.

The Junior book issued by the Central Committee is Jack and Janet in the Philippines. It is a sequel to Around the World with Jack and Janet and is by the same author, only now she is Mrs. Norma Waterbury Thomas and lives in the Philippine Islands. There will be supplementary material, such as passports, dissected maps, etc. The Guide for Junior Leaders will be included in the text-book this year, as an appendix. The price is 30c.

The advance notice for the home study books has not yet been received but the

subjects will appear in a future issue of the Magazine.

Have you received the 1918 Prayer Cycle? Many of the missionaries have been assigned to new locations. Many who were on the field last year are in the home-land this year. Many have returned from furlough to their fields of service. New workers have gone out. These changes are all indicated in the new Prayer Cycle. New and vital subjects for prayer are presented. We are living in a crisis period of the world's history, and what affects the world at large has its influence upon our church work. The work needs your prayers. It needs your definite prayer. It needs your united prayers.

Will you not each one join this prayer circle immediately and thus become a member of the band of intercessors who are praying daily for the coming of Christ's Kingdom?

FIELD SECRETARY NOTES.

Miss Kate A. Hill, Field Secretary, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, Second United Presbyterian Church, first Thursday, every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Room 507 Union Bank Bldg., 25 N. Dearborn St., second Tuesday every month, 12 noon to 1:00 p. m.

In the trysting place of every member of the missionary societies, an hour every week spent in prayer for an outpouring of God's Spirit on the Church at home and our mission fields in the north, south, east and west, in our great cities, in India, Egypt, and the Sudan.

"Stir me, oh! stir me, Lord! till all my heart
Is filled with strong compassion for these souls;
Till thy compelling "must" drives me to pray;
Till thy constraining love reach to the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great fire."

2 Tim. 1:6.

During January and February the women of Chicago churches were busy doing things, i. e., making the canvass of "Things to do." On February 26 we met in the Third Church for a conference in the afternoon, to hear the results of the canvass in the congregations and for a missionary meeting. The ladies of the Third Church served dinner.

The weather was so stormy during the month that the rural churches could not make the canvass but it is hoped they will have reports for the spring Presbyterial.

In the six Chicago churches and in Evanston over one hundred new members were added and at least two new young women's missionary societies. There were eighty-six new subscriptions to the Women's Missionary Magazine. The Magazine agent in every society always welcomes the canvass of "Things to do."

One hundred and fifty-eight pledged to secure the prayer cycle and use it daily. So far as I learned no one had ever seen a prayer cycle in these congregations.

One society reported one hundred and thirty-five calls made during the canvass. Evanston women took their Thank-Offering boxes along and distributed fifty senior and fifty junior boxes. They left at each home the leaflet, "The Missionary Potato." They even found additional "Things to do"

and added five pledges of $10 each for a home for missionaries at that beautiful restful place, Winona Lake.

The choir of the Second Church, composed of about thirty young people came and added the inspiration of their beautiful songs to our closing meeting.

Miss Lois Buchanan, of India, and Miss Helen Anderson, who is to go out to India, brought us messages.

But the greatest thing of all was our final meeting, March 12, when 42 women from the seven congregations met in Room 507 of the Union Bank Building, 25 N. Dearborn St. and organized a monthly missionary prayer meeting. This room is in the center of the business district of Chicago and is given without expense by the Chicago Church Federation Protectorate.

This ends a very happy winter in Chicago. Father and I learned to love the big, noisy city. He has now gone to my sister in Kansas and in a few days I start out to visit our women in Texas, Oklahoma, and Nebraska until the May meeting. These few days are spent sending out letters to the presidents of each missionary society, the president of each Presbyterial and to the pastors in the congregations where we have no missionary societies.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

What wonderful days these are! Truly wonderful! The whole world is stirred to its very center Men and women everywhere becoming thoroughly awake.

At last the big things of life are demanding and gaining attention. The great moral issues of this great moral universe. And what a fearful conflict is on! Not only on the bloody battle fields, but in the hearts and consciences of the people.

What a lot of serious thinking is being done these days! And the members of the W. G. M. S. are thinking, too. Sin is being uncovered, and as one phase of it after another is presented to our view we are astonished at our tolerance of it. The forces of evil are dying hard, but they are dying.

This has been a tremendous year for the Temperance Cause. We have much to be thankful for.

Never has there been such a demand for literature and "letters of instruction," etc.

One gentleman writes for literature and in acknowledging the same says, "It seems too bad that cities the size even of ——— should just be coming into the right to take a stand on this question. We had a rousing meeting at our church and dinner the other night attended by about five hundred men; fine speeches by three able men, one a Catholic priest. You see we are in earnest and hoping for the best which is sure to come in due time."

The following article entitled "The Great Waster" by the Editor of the Christian Union Herald is well worth very careful consideration:

THE GREAT WASTER.

The Christian people of this land owe it to themselves and the great cause of righteousness for which we are now battling to make their voices heard more emphatically in their demands for one type of food and fuel conservation which has not yet been demanded by the Government. According to the Brewers' Year Book, it required the labor of 75,000 farmers to furnish the grain that was made into liquors last year in America. Seven billion bushels of foodstuff were worse than wasted in this way. This would have fed seven billion men for a whole year. According to the census report, the amount of coal used by the boot and shoe industry last year was 332,758 tons; in the baking of bread, 829,256 tons; in printing and publish-

ing, 506,525 tons; in the making of malt liquors, 2,990,357. The brewers used three and one-half times as much coal as the bakers, and nine times as much as the manufacturers of boots and shoes. It takes one million freight cars yearly to transport the products of the brewers. People have been required to close their shops and stores on days prescribed by the Government, and they have yielded to this demand, often at great sacrifice. Yet the brewers are allowed to go in their wholesale destruction of grains and fruits, in the consumption of millions of tons of coal and in the abstructing of traffic by the monopolizing of a million freight cars to handle their output. And the loss and destruction thus occasioned is but as a drop in the bucket compared with the loss of manhood and man-power caused by the products of the brewery.

Our year is drawing to a close. Reports are being gathered. May it prove to be the best we have ever had and may we look forward to next year with joy, realizing what opportunities we shall have to make this fair land better and purer and *dryer* than it has ever been.

It's been a long way to Prohibition,
But the right way to go,
It's been a long way to Prohibition,
For the fairest land I know,
But it's "good-bye liquor business,"
High license we'll foreswear,
It's been a long, long way to Prohibition,
But we're *almost there.*

—Tipperary.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 1454 West Market St., Steubenville, Ohio.

At the Tuesday morning prayer meeting held February 19th, 1918, a beautiful memorial service was held in memory of our beloved President, Mrs. Samuel Yourd, whom the Father has called home to the mansions above to be forever with Him.

At the usual time the Board convened in their room and the meeting was called to order by Mrs. J. D. Sands.

Minutes of the last meeting and those of a special meeting were read and adopted.

Junior Secretary reported three new societies: Delaware Presbyterial, Supt. Mrs. P. A. Jackson, Oneonta, N. Y.; Monmouth Presbyterial, Supt. Mrs. A. L. Yarnelle, Media, Ill.; Kiskiminetas Presbyterial, Leechburg, Pa., 16 members.

Young Women's Secretary reported one new society: Hudson Presbyterial, 2nd New York City, "Eleanor Circle," 12 members, president Miss Helen McKnight.

On motion a committee was appointed to consider the matter of Life Director Certificates.

Temperance Secretary reported bills to the amount of $39.63 which were ordered paid.

Editor of the Junior Magazine reported all names of Junior Life Members will be published in the Magazine.

Freedmen Secretary reported having received a letter from Dr. McGranahan stating that he had sent word to all Freedmen stations of the death of Mrs. Yourd and they had held a memorial service in their chapel.

The order of the day from 2 to 3 o'clock was to hear Mr. Trimble, architect, and Mr. Hamilton, contractor of the Frenchburg dormitory, give a report of building up to date.

Foreign Secretary reports letters from the following people, Miss Parr, Rev. McStravick, Miss Helen Anderson, Miss Edna Jean Giffen, Dr. Kerr, Field Secy., Kate Hill; Miss Mary C. Campbell, and Mrs. W. T. Anderson.

Mrs. Porter presiding, the Parsonage Secretary reported concerning the following loans, Rock Valley, Iowa; Bellevue, Forest Avenue Church, Tacoma, Wash., and 4th, Akron, Ohio.

By motion Mrs. J. D. Sands was elected President of the Women's Board.

By motion Mrs. Porter was elected 1st Vice President of the Women's Board.

Minutes of the Women's Board for March 5, 1918.

The Women's Board convened in their usual place at the usual time. The President, Mrs. J. D. Sands, called the meeting to order.

The minutes of the last meeting were read and adopted.

Treasurer reported a letter received from Mrs. R. A. Elliott, at one time a member of the Board and Freedmen Secretary, saying she shared with the Board in their grief on the death of Mrs. Yourd.

Treasurer also received word of the death of Miss Esther Young, at one time a teacher in our Freedmen Mission.

A bill for six treasurer's receipt books was ordered paid.

Receipts for February were $10135.55. Disbursements were $13034.93.

On motion of Mrs. Cook the report was received and filed.

Literature Secretary reported bills to the amount of $127.03 which were ordered paid.

The printing committee was instructed to order 1000 ballots for the W. G. M. S.

Young Women's Secretary reported one new society organized in the College Springs Presbyterial.

Indian Secretary reported bill of $30.41 for Sabbath School supplies for the three stations, which was ordered paid; also a coal and lumber bill for Tama. Donations for the work were received from the following sources: 4th Church, N. S., Pittsburgh; the W. M. S., of the Olympic Court Church of Seattle, Wash.; Richard Kirkpatric, of Wichita, Kans.; and the Primary Dept. of the Sabbath School of Shadyside Church, Pittsburgh.

A letter from Mrs. Jackson of Warm Springs stated that the Indians were willing to take their share of the burden and even lay down their lives for our country.

Foreign Secretary reported the following letters from Miss Bessie Campbell, Mrs. Harsha, of Chicago, Miss McMunn, of Love, Ohio; F. H. Beatty, Cochran, Ohio; Miss Kate Spencer and Miss Mary Campbell, of India. Five new missionaries were appointed to the Foreign field.

There having been a movement started in some of the districts of India to insert a conscience clause in the educational code, whereby a student could refrain from the study of the Bible for conscience sake, the following action was taken by the Board:

The Women's Board concur with the Foreign Board in that they would disaprove of any change in the educational code of India, that would in any way limit the liberties of the Mission in the teaching of the Bible.

Letter was received from Rev. Sowash of the Sudan containing a financial report.

Home Secretary reported Miss Alora McIntyre now at Gary, Ind.

Mrs. Alter reports 18 meetings held from January 6 to March 4th.

The Board's assessment for Council of Women for Home Missions being due was ordered paid.

Bills for one year amounting to $1044.52 for running expenses at Frenchburg were ordered paid.

Adjourned with prayer by Mrs. D. J. Brown.

MRS. J. H. MAXWELL,
Secretary.

Treasurer's Report for December, 1917, and January, 1918.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:6 Fund	Miscellaneous	TOTAL
Albany	8.00	25.00															33.00
Allegheny	344.00	310.00	271.00	55.00	134.00	10.00	42.00	22.00	74.00						19.00		1281.00
Argyle	25.00	275.00	165.00							5.00							470.00
Arkansas Valley	16.00	83.00	7.00	9.00	6.00		8.00	1.00							5.00		135.00
Beaver Valley	13.00	50.00	8.00	15.00	81.00	10.00		3.00						7.00	21.00		208.00
Boston	6.00	137.00	20.00	10.00	20.00		5.00	10.00						3.00			211.00
Brookville	18.00	40.00	10.00	9.00	9.00					2.00				1.00	2.00		91.00
Butler	50.00	13.00		13.00		18.00	12.00	12.00	63.00		3.00			5.00	7.00		196.00
Caledonia	15.00		10.00		10.00				10.00								45.00
Cedar Rapids	10.00	137.00		32.00	25.00	5.00	11.00										220.00
Chartiers	56.00	647.50	82.00	11.00	20.00	5.00	7.00	6.00	28.00	20.00	7.00	5.00	5.00	18.00	13.00		930.50
Cleveland	79.00	188.00	72.00	10.00	33.00		19.00	17.00	15.00	10.00				3.00	4.00		450.00
Colorado		66.00															66.00
Concordia	5.00	39.00	10.00	5.00	17.00	3.00	1.00	2.00	15.00					3.00			100.00
Delaware	11.00	127.00	16.00	7.00	7.00				34.00					7.00	1.00		210.00
Des Moines	25.00	270.00	100.00								10.00						405.00
Detroit	60.00		5.00	5.00	31.00	17.00											118.00
Frankfort	26.00		40.00	5.00	20.00												91.00
Garnett	5.00	25.00		2.00	3.00		3.00	2.00									40.00
Idaho	4.00	6.60			1.00												11.60
Illinois Central	10.00	32.00	14.00		5.00	11.00	5.00										77.00
Illinois Southern		300.00															300.00
Indiana	1.50	20.00	6.00		8.00				5.00								40.50
Indiana Northern	10.00		10.00			9.00											29.00
Iowa Northwestern	16.00		5.00	8.00		5.00								4.00	2.00		40.00
Kansas City	12.00	51.00	12.00		11.00										6.00		92.00
Keokuk		122.00	19.00			2.00			28.00								171.00
LeClaire		5.00														10.00	15.00
Los Angeles	49.00		45.00	30.00	10.00		16.00	18.00	11.00					6.00	7.00		192.00
Mansfield	5.00	18.00			10.00												33.00
Mercer		150.00	12.00	10.00	7.00		5.00		25.00		13.00		5.00	1.00			228.00
Monmouth	11.00	150.00	48.00	5.00	10.00				13.00								237.00
Monongahela	123.00	862.00	300.00	75.00	150.00		40.00	20.00	20.00						93.00		1683.00
Muskingum	54.00	302.00	12.00	10.00	5.00		10.00	15.00	5.00					5.00			418.00
New Jersey	5.00	12.50	5.00						10.00								32.50
Ohio First	22.00	150.00	38.00	5.00	35.00		11.00	10.00	15.00					2.00	3.00		291.00
Oklahoma	.50	10.00	5.25	2.50	3.50												21.75
Omaha	23.00		27.00	5.00	15.00		10.00	4.00	9.00						11.30		104.30
Oregon	17.00	114.25	12.00	15.00	10.00		5.00	10.00		2.00					2.00		187.25
Pawnee	12.00			10.00	17.00												39.00
Philadelphia	20.00		22.00			10.00	10.00						2.00				64.00

Pittsburgh	30.00		15.00	5.00	10.00											5.00	65.00
Rock Island	9.00		38.00	24.00	15.00		7.00	10.00	20.00					3.00	1.00		127.00
San Francisco	20.00	88.00															108.00
Sidney	42.00		20.00	2.00	10.00		5.00	5.00	9.00		1.00	1.00	1.00	2.00	1.00	1.00	100.00
Spokane	5.00	25.00	1.00	1.00	1.00			1.00		5.00				1.00			40.00
Texas	5.00	15.50	5.00	5.00	5.00									5.00			40.50
Uncompahgre		10.00															10.00
Westmoreland	201.00	219.00	106.00	2.00	61.00	5.00	33.00	5.00	15.00		1.00			7.00	2.50		657.50
Wheeling	85.00	110.00	20.00		37.00	14.00			9.00						2.00		277.00
Wisconsin	2.00		3.00			7.50						3.25					15.75
The Barnes Family		50.00															50.00
Miss Helen T. Brown		110.00															110.00
Mr. & Mrs. Taylor, Bro.		275.00															275.00
Miss A. A. Milligan		300.00															300.00
Norris Sq. S. S., Phila.		125.00															125.00
North Bend Cong.		137.00															137.00
Mr. Geo. M. Paden		100.00															100.00
Frenchburg School Board			450.00														450.00
Industrial Depts.					22.69												22.69
Interest	883.71	4.02	87.50		24.75					924.55						1162.84	3087.37
Y. W. M. S., 6th, P'gh.	10.00																10.00
Gertrude Quigley	20.00																20.00
Warm Spring Mission	9.00			9.00	9.00												27.00
Refunds			10.00		3.00										40.00		53.00
Mrs. W. C. Rife	10.00																10.00
King's Daugh., Fowler	6.50																6.50
Jennie M. Day		15.00															15.00
Mrs. A. Sheriff	150.00																150.00
Mrs. M. R. Stewart		50.00															50.00
W. M. S., Montrose		20.00															20.00
A Friend	100.00																100.00
Friend	1.00																1.00
Mrs. J. R. McCune										600.00							600.00
Mrs. O. Woods														2.00			2.00
L., Mrs. E. Walker, dec'd																225.00	225.00
Miss M. A. Bell		24.00															24.00
Class 16, 6th, N. S., Pgh.			25.00														25.00
Mrs. R. Martin	200.00																200.00
Irene Jury	5.00																5.00
W. B. C., Shenango Cong.	10.00																10.00
Lyda F. Lantz	8.75																8.75
W. A. Matthews, Refund				68.56													68.56
Mrs. G. M. Foster	25.00																25.00
India Equip. Fund																1059.42	1059.42
Annuities																3150.00	3150.00
Payments on Loans							4276.97									434.49	4711.46
Item of Cents										.04							.04
TOTALS	$3004.96	$6415.37	$2188.75	$ 480.06	$ 911.94	$ 131.50	$4541.97	$ 173.00	$ 433.00	$1568.59	$ 35.00	$ 9.25	$ 13.00	$ 85.00	$242.80	$6047.75	$26281.94

MRS. J. B. HILL, Treasurer,
5845 Marlborough St., Pittsburgh, Pa.

STUDY FOR THE MONTH.

MAY.

"AN AFRICAN TRAIL."

"And I will shake all nations and the desire of all nations shall come and I will fill this house with glory saith the Lord of hosts."

Chapter 5—The New Tribe.

Scripture—2 Cor. 5:14-19, Gal. 6:14-15.

Roll Call—A Famous African Christian.

Topics for Study—

1. The Entrance into the New Tribe.
2. The Growth of the New Tribe.
3. Social Adjustments in the New Tribe.
4. Characteristics of the Members of the New Tribe.

Home Missions:

"MISSIONARY MILESTONES."

Chapter 5—"Home Mission Movements and Leaders."

Bible Lesson—Psalm 85:7-13.

Prayer—For all home mission activities and workers.

Topics for Study—

1. Home Mission Activities.
2. Federated Christian Work.
3. Sketches of Leaders.

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Warm Springs, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Harriet Romig, Rankin Districts, (Italian), Wilmerding, Pa.
Miss Margaret Heaslet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Sears Mission, Rock Island, Illinois.
Miss Edith Warnock, San Antonio, Texas.
Miss Aulora McIntyre, Gary, Ind.
Miss Irma G. Allen, Fresno, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Elizabeth Eakin, (Italian), Butler, Pa.
Miss Anna C. Parr, Quincy Mission, Pittsburgh, Kans.
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Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

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DIRECTORY FOR SENDING CLOTHING.

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Riceville, Tenn.—Prof. P. S. Jones.
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Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
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This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

"407"

DO WE UNDERSTAND?

War has been on just one year for us, and still we have not changed much. Here and there we see an anxious face; now and then we hear a troubled voice. Sometimes the word chokes; sometimes a tear glistens. But the coffins have not been coming back yet—hospitals have not filled yet—the maimed and wounded have not yet crowded our streets. It seems that God is going to have to take us, as a people, all the long bitter road that He has led England and France before we heed the message He is longing to give us.

We believe that God wants us to give the Gospel to those who have no other chance unless we give it to them. One of our missionaries in India wrote the other day that she had gone to a village to tell of Christ where no missionary had been for thirty years! There are nearly twenty times as many villages in our field in India where there are no chances given the people to hear of Christ as where there are. There are still 2400 cities and towns in Egypt not yet touched. It must make the devil and all his angels laugh to hear United Presbyterians speak of "our occupation of the Sudan!"

It is a most urgent call that has been sounded for the "407." Two Presbyteries have already pledged the support of their share; a few congregations have each promised the funds for the support of one of the number; some young people have come forward and said, "Here am I, send me;" but doubtless other denominations do not know what "407" means. I wonder if Christ's heart has been thrilled yet by this new movement in our denomination.

Meanwhile, more souls in heathen lands have gone out into worse than physical death, even into eternal darkness (for aught that we know) since last Christmas than all the soldiers killed in battle since this awful war began in 1914. Satan's drive has never yet been halted. Christ expects every loving soldier to answer His call and either go or send. We must have 407 more men and women in our division before His line can advance. The United Presbyterian "*sector*" must not fail.—A. A. M., Philadelphia.

Yards of Dimes displayed at the "Silver Anniversary Offering." Women's General Missionary Convention, Sixth Church, Pittsburgh, Pa., May 18, 1908. Picture of teachers in Girls' Boarding School, Cairo, Egypt, is shown. Frame was embroidered by girls in the school. Egyptian display surrounds picture. First dime given shown above flag.

This beautiful and scenic display was made possible by the shower of silver dimes from all over the church. We are anticipating another shower May 18, 1918. Amount Shown $6800.00. "WE WILL DO IT."

MRS. E. C. WELLMAN,
Sterling, Kansas,
President.

MRS. C. C. KYLE,
Tarkio, Missouri,
First Vice President.

MRS. R. W. BURNSIDE,
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MISS LILLIAN M. ROBERTSON,
Spokane, Washington,
Secretary.

OFFICERS OF THE THIRTY-FIFTH ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA. PLACE OF MEETING FOURTH UNITED PRESBYTERIAN CHURCH, N. S., PITTSBURGH, PA., MAY 17-21, 1918.

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THE HIGHEST MOUNTAIN IN AFRICA.

This reception was given the hunter-photographer (bareheaded, seated in centre) and his companion by the Sultan of the Watchaga tribe, who is seated at the left of the white men and is wearing a fez. The Watchagas live in the forest and raise livestock, vegetables and a little grain. Those in the rear are dressed in gorgeous clothes to attract the attention of maidens of marriageable age.